COLONIAL

THE PROGENITORS 1600–1685

OUTLINE

I. IN EUROPE
- A. IN HOLLAND
- B. IN ENGLAND, during the GREAT PURITAN MIGRATION
  1. From the West Country
  2. From East Anglia

Done 10/23/96

II IN THE AMERICAN COLONIES
- A. MASS. BAY COL.
- B. VIRGINIA
- C. NEW NETHERLAND
- D. CONNECTICUT
- E. RHODE ISLAND
- F. LONG ISLAND

SHIP - "MARY + JOHN" 1st

PROLOGUE

European background
pol, econ, rel
might ans ?? of why make the
effort to re-est themselves on Am.

Did not simply appear on the
wharf one day with an itch to go somewhere.
For adventure.
They came from blood. From poverty.
From fear
From anguish

This is their story. And likely yours
too
for each gus who date from the 17th c

maps plus

INDEX

165. PROGENITORS 1600–1685
OF THE NETHERLANDS

1 Arnaentje Vigne – & Gulyn VIGNE
(parents of Kryntje who was mother of Magdalen Dircks (who m Harmon Hendricks).

9 Dirck Volkertsen, father of Magdalen Dircks
10A ? ~~Dirk Rosenkrantz~~
10B, 13 Harmon Hendricks (sen) of the Rosenkrantz
10B Thos. Van de Mark
13 Albert Gybertson of the Van Gardens
13 also Aeltje Wyggerts & — Bont

PG. OF ENGLAND
16 Rev Wm. GILLETT, father of Jonathan & Nathan
21 Mr Wm. Phelps'
34, 42 John Reynolds
35 Simon Hayl
40 John North
40 Thos. Dibble
40 Robt & Elizabeth Hewstead
40 Thomas Barber
41 Wm Wilcockson
42 Richard Austin
42 Wm Thorne
42 Wm Quinby

(PG) cont'
42 Stockdale Coddington
45 Thos Carnell
57 Thos Pearsall
67 Ralph & John Russell
67 Hugh Rowe
72 Samuel Forward
73 George Hayes
76 Wm Thomas

10 MENTION Here of GRISWOLD; BARTLETT; SANFORD except in SUMMARY 78–83

PROGENITORS OF THE NETHERLANDS

The wildest of my known colonial ancestors and the first to arrive in America ~~came~~ stemmed from Holland, ~~the damp~~ an overcast land of wooden klompen and ~~white~~ grey sailed windmills lifting a willful Atlantic from ~~their~~ its polders.

~~Not for~~ Fully a decade would pass after the first of them arrived to the Manhattans ~~would~~ before the Netherlands would become the land noted for its riot of colors ~~as the~~ when its tulip craze took Europe by storm. But much of the somber century before this, their Fatherland had been the scene of ~~bloody~~ riots, rife with the blood of dissidents, political & religious.

In consequence my Dutch ancestors coming to Manhattan, and later onto the region of the upper Hudson, were a rebellious, lot in deed, irascible in tongue, vilifying noisome neighbors, beleaguered burghers, ~~hostile~~ hapless hooligans, ~~xxxxxxx~~, and arrogant English magistrates, ~~in several languages~~. They were given to brawling in public ~~pl~~aces, known to throw out kith and kin ~~xxxxxxxxxxxxxxxxxxxx~~ from ~~their~~ raucous domiciles into public streets, and would fight with stick and sword in private garden and military garrison as they quarrelled among themselves, and with all those in authority. In short, ~~Tempestous~~, they were coarse as the duffle cloth they traded to beat the Indians out of their land. And these they ~~could~~ cursed in Indian tongues as well!

And boorish behavior included boisterousness from their purple-aproned women! In fact, it has been documented for all the world to see that one such female ancestor, Ariaentje Vigne, upon hearing the bloody cry of vengeance down at the nearby Fort, ~~ran~~ mushed pell-mell the few rods from the Maiden Lane brewery owned by herself and her second husband Damen. Pushing thru the gawkers at the palisade gate, this grandmother of ten, scurried

date / Dorp (2)

passed the unfinished stone church of Domine Bogardus and sped to a pile of bloody heads being dumped on the drill ground. Blinded with fury she stormed onto the field - the playground of her cherished grandchildren's play at ninepines - and catching up her skirts, considered short by ~~proscribed~~ Puritan standards up ~~in Puritan~~ in Boston, slammed a substantial silver buckled shoe into the heap.

The war booty ~~had been~~ brought in by Gov. Kieft from his latest date campaign against Hudson Valley Indians ~~who had become~~ disenchanted with ~~exc~~hanging duffle cloth for white encroachment. The heads had been severed at the neck ~~and were held in~~ by dragoons hand by top knots by victorious ~~dragoons for~~ now tossing them onto the growing pile.

Slam! There, in the name of the Prince of Orange! Had not the Mohawks of date their colony captured ~~t~~raveling Canadian Jesuit missionaires ~~and~~ pulled out all their fingernails and gnawed off their forefingers? Jesuits and their crucifix today, Tomorrow their own "peaceful" burghers as honest as Pieter Minuet and his trade goods, and their precious Heidelberg catechism ~~tommorrow~~! Already had not

Note Arentje Vegne widow of Gulyn Vegne a Walloons ~~to~~ married 2nd to Damen was mother of Krysten who had Magdalena Dircks by

Dutch

As for Ariaentje Vigne, had not these heathen already ~~burned down~~ laid ~~flaming torches~~ flaming torch to her married daughters' Dutch houses, and slain her granddaughter Magdalen's husband Kee of Hellgate, as he bravely defended New Amsterdam 1655

Had not these red ~~savages~~ barbarians been the scourge of defenceless women here in these Manhattans ~~while their~~ with governors ~~led their men off~~ gone off leaving the burghers in this or that expedition? No one was safe ~~anymore~~ these days, not even the English ~~as evidenced~~ in Sept 1643 on Long Island ~~massacre~~ where the spunky Anne Hutchinson and ~~members~~ of her family ~~alone lost their lives~~ were massacred by the fomadauk Indians. So much for the peace-making of Roger Williams who ~~gave~~ wrote the English an eyewitness report of it all; ~~as~~ he had been in their port waiting for the Dutch ship to take him to London to secure his Rhode Island charter, as Boston ~~ships~~ vessels were deemed unsafe for this dissenter of the powerful Puritan oligarchy.

Few in Fort Amsterdam were astonished at Damen's spirited vrow kicking heads about, for Manhattan in those days was wild as the bears and wolves of the untamed forests north of the village; ~~and~~ dangerous too was the village itself from bands of roving cutthroats come into port ready to fall on the unsuspecting with knife and cutlass; unsafe it was, and ~~dangerous~~ overrun with loose hogs rooting slops in open sewage. Man and brute alike - wild!

Manners of polite society were lacking too. Settlers here - Dutch and Walloon alike, coming to ~~came to~~ New Netherlands largely remained a turbulent lot with coarse manners - a people of their times - unfortunate souls shaped by the longest and most savage war ever waged in Europe for independence, religious or political. It left its mark on them all, especially the peasants stupefied in the Fatherland by both poverty and too much drink. In fact, artist Pieter Brueghel the Flemish had left the world ~~a sordid~~ their picture, painted them in an unlovely style as ~~little~~ coarse better than oxen and other brutes.

Dutch

from the 80 yr bloodbath of Catholic vs Calvinist fury (4)

So the Fatherland itself, scarcely removed, ~~this 80 year Dutch Revolt~~, would hardly be scandalized when word came by way of a 17th century ~~home-ward bound~~ vessel that Damen's vrow Ariaentje, one of the first Walloons to answer the call of the West Indies Company to settle ~~the new colony on~~ the Manhattans and upper Hudson, had bowled a few pagan heads tail over tin cup , and this in plain sight of Domine Bogardus' Reformed Church, and her a member of it!

It must be fairly said that Ariaentje's entire clan of Vignes and Volkertsens and Van Tienhovens and Ver Plancks all managed to live under one dark cloud of another most of ~~the~~ 17th century Manhattan , only for that storm to escalate sharply as the English ~~finally~~ secured New Netherland for King Charles II ~~after the third~~ in 3 Dutch-Anglo wars ~~in 1673~~.

——Many public documents remain to this day forever preserving ~~their~~ this family's notoriety, much to the dismay and/or amusement of their numerous posterity in America.

Manhattan ~~was~~ indeed ~~costing more~~ was costlier than trinkets and fishhooks, notwithstanding Pieter Minuets $24 worth. Blood flowed, lots of it. But blood and violence was something the Dutch ~~knew~~ had known first hand in the Fatherland.

It began in 15th c Europe, the day that Isabelle of Spain, according to loving legend, ~~had to sell~~ reluctantly sold her crown jewels to outfit a Genoese sailor's 3 ships for an overseas expedition. She bade Columbus godspeed, and in the name of God he sailed away to cross an uncharted Atlantic.

When Columbus made his final voyage to the Americas, he believed that all of his 4 voyages had been to Asia. It remained for others to explore the accidentally discovered new continents, two of them. A German geographer was to name them for Amerigo Vespucci Americus Vespuccious, ~~who never approached either~~. who also explored these waters later in 1499 & 1501, first ~~under~~ for Sp. & then for Port.

It then remained for the Spanish, Portuguese, French and finally ~~the~~ the English explorers to take possession of them in the name of one crown or another, and, of course, in the name of the Christian Sovereign God. Thus began the settlement of the New World.

These crowns in turn cruelly conquered the affluent Aztec and Inca civilizations for gold, searched for the Fountain ~~of~~ for Youth, ~~and~~ the fabulous Seven Cities of Cibola for glory, and raped the land of fur-bearing animals to cloth the fashionable of Europe. And ~~these adventurers~~ not incidentally raped dusky maidens as well, acquiring in their lusty adventures a virulent form of the pox (syphilis), which tragically ended the career of that first intrepid New World discoverer Columbus; he died in a Spanish gaol, miserably at Valladolid.

The trailing Dutch, on the other hand, came into colonizing its ~~empire~~ empire far flung (from the West Indies to the East Indies) 100 years and more after Spain had first unfurled its flag over the Western Hemisphere. For Holland was engaged in ~~the~~ an 80 year revolt against its Spanish overlords, ~~under~~ Charles V and son Philip II. These kings sent the gray-bearded and fanatical Duke of Alva to put down the ~~a~~ revolt and to extend the Inquisition to ~~the~~ DUTCH religious ~~dissidents~~ heretics.

Thus the Vignes and all their Dutch-related families marrying into the ~~a~~ clan had been reared in the darkest shadows of the Inquisition in the Lowlands, ~~countries~~ by kin who had resisted the Spanish sword and crucifix, incurring in the bloody process losses to purse and person, for in those days heads and hands and tongues were preemptorially severed in the sweep. Savagery was the rule of the day until Spain was finally defeated in 1581.

It then remained for the Spanish, Portuguese, French and finally English explorers to take possession of them in the name of one crown or another, and of course in the name of the Christian Sovereign God. Thus began the settlement of the New World.

These crowns in turn cruelly conquered the affluent Aztec and Inca civilizations for gold, searched for the fountain of Youth, and the fabulous Seven Cities of Cibola for glory, and raped the land of fur-bearing animals to cloth the fashionable of Europe. And these adventurers not incidentally raped dusky maidens as well, acquiring in their lusty adventures a virulent form of the pox (syphilis), which tragically ended the career of that first intrepid New World discoverer Columbus; he died in a Spanish gaol, miserably.

The nation on the other hand came into colonizing its empire far flung from the West Indies to the East Indies 100 years and more after Spain first unfurled its flag over the Western Hemisphere. For Holland was engaged in the 80 year revolt against the Spanish overlords, under Charles V and son Philip II. These sent the gray-bearded and fanatical Duke of Alva to put down the revolt and extend the Inquisition to its religious dissidents.

Thus the Vigees and all their Dutch-related families marrying into the clan had been reared in the darkest shadows of the Inquisition in the lowland countries by kin who had realized the Spanish sword and crucifix, incurring in the bloody process losses to purse and person. For in those days head and hands and tongues were severed in the sweep. Bayonet was the rule of the day until Spain was finally defeated in 1581.

This is not to say that the Protestant Vigne forebears were peaceful. They did not live by the long sword themselves. They, like other Walloons, had done their share of retaliatory slashing convent nuns and church images, and torching cathedrals during those days when Christian was pitted against Christian, both fighting in the name of God.

After the ~~80 year~~ long Dutch Revolt against Spanish sovereignity and its Inquisition, a Dutch Republic emerged, and with it unprecedented prosperity. Liberty breathed here unlike that known elsewhere in Europe. Liberal economic policies soon made Amsterdam a ~~wealthy~~ world trade center of great wealth. Its population doubled in 2 decades, partly because freedom of conscience, mandated by law invited Protestant heretics and dissidents of other nations for permanent settlement to the tolerant Netherlands. ——

——Thus came the little band of Puritan Separatists from England to Scrooby. ~~Led by W Brewer~~ later find ~~its~~ haven ~~here~~ on Cape Cod. To once again escape the wickedness of merry England. they were to later

As the 17th century took ushered in Holland's Golden Age, ~~at once materialistic and modern~~, worldly and wicked became. Her universities were second to none. Book publishers + a free press flourished in this clime of freedom. So did sensuous Dutch art. ~~which became ever more senuous.~~ Even so Reformed Churches stripped to ~~Protestant~~ plainness incongruously welcomed the affluent burgher splendidly decked out in silk and gems and the great ~~xxxxx~~ plumed hats. At home, ~~these~~ he dined sumptously from silver plate, and ~~were~~ was comforted with fancy imported wines. Drunkeness prevailed as did brothels; gambling was a national pasttime. winest

The English Separatists thought better of their first move to freedom. To shelter their children from high-handed wickedness, they returned to Merrie England to outfit the Mayflower and set sail for America as the Pilgrims to arrive as deliberate under Gov Bradford?

In 1620 at the time of the ~~celebrated~~ Pilgrim landing on Plymouth Rock, ~~Cape Cod~~, all my known Dutch colonial ancestors lived in the Netherlands, or across the North Sea in Norway. either as religious or political refugees ~~since the days~~ of the Spanish holocaust.

Draft

(8)

Earlier It must be remembered here, that earlier, in 1609 Henry Hudson's carrack Half-Moon flying Dutch colors had claimed the Hudson River and its splendid harbor on the Atlantic for the Netherlands. A quarter century later Pieter Minuet "bought" Manhattan Island with the ~~purity~~ honesty of his Huguenot conscience. But 2 years before Minuet ~~he~~ plunked down a whopping # 24 worth of trinkets and fishhooks upon the Indians; bargaining ~~table~~ hides, some 30 mostly Walloon families sponsored by the Dutch West Indies Company settled on that island which would be truly bought, as it turned out, with blood.

Among them, in 16— was the family of Guleyn Vigne, his high-tempered wife, Ariantje and three of ~~his~~ their high-tempered children. Here in the Manhattans these, and the families their issue married, took up livelihoods in warehousing, ~~licensed brewing~~ brewhouse, tippling house, and political appointments made by ~~the Directors~~ Director Governors. These families became burghers of modest means, if not of manners.

These Vignes, like Minuet, were thought to stem from the Huguenots. ~~Like Minuet, who fleeing~~ They were refugees to near French-Belgian borders to escape the persecutions of the French Catholic kings. In the village of Valenciennes, the Vignes were to escape neither the Catholic scourges of the Duke of Alva, nor yet the merciless retaliations of mobs of gray-clad Calvinist Wild Beggars, all ardent Calvinists.

Their own Walloon village ~~had to be~~ was cleansed "once" when a Protestant mob smashed local Catholic statues and altars, and raged on thru the land destroying stained glass, church organs and monastic libraries. It sacriligiously drank ~~the~~ sacramental wine, and fed the consecrated host to their Count's parrots. ———

——— ~~The~~ A vindictive Duke sent spies to ferret out those opposing Sp. sovereignity and the Crucifix. In one month ~~alone~~ alone in Valenciennes, 84 were executed.

¶ The cagier Vignes survived.

Chapter I

It must be remembered that in 1609 Henry Hudson's carrack half-moon flying Dutch colors claimed the Hudson River and its splendid harbor on the Atlantic for the Netherlands. A quarter century later Peter Minuet bought Manhattan Island with the country of his Mohawk conscience. But 2 years before he plunked down a whopping 24 worth of trinkets and trifles upon the Indians' bargaining table, some 30 mostly Walloon families sponsored by the Dutch West India Company settled on that island.

Among these was the family of Sulayn Vigne, his high-tempered wife Arianzle and three of the high-tempered children. Here in the Manhattan house, licensed [illegible] and political amusements made by the directors. these and the families their issue married took up livelihoods in wares. These families became burghers of modest means, if not manners.

These Vignes were brought to stem from Huguenots. [illegible] most French-Belgian borders to escape the persecutions of French Catholic kings. In Valenciennes the Vignes were to escape neither the Catholic scourges of the Duke of Alva nor yet the merciless retaliations of mobs of gray-clad Wild Beggars, all avenant Calvinists.

Their own Walloon village had to be cleansed when a Protestant mob smashed local Catholic statues and altars, and raged on thru the land destroying stained glass, church organs and monastic libraries. It ransacked villainously drank the sacramental wine, and fed the consecrated host to their Count's parrots.

Duke sent spies to ferret out these orgiasts. Sovereignty and the crucifix. In one month [illegible] in Valenciennes 34 were executed. The easier Vignes survived.

By one means or another, other families of the writer's Dutch colonial ancestry survived the long holocaust. We consider these at this point.

There had been from time to time during Spanish rule frantic flights northward to Eng and Norway to escape rel and econ oppression. For in a mighty effort to stamp out heresy, the Inquisition had banned the Lutheran-Zwinglian-Calvinist books, and forbade gatherings of lay persons wanting to converse about the Scriptures — upon pain of decapitation for men. And worse for women; these latter could be buried alive! Among Menno Simmons followers alone, 30,000 Anabaptists perished in a single blood bath.

In addition to losing tongues and hearts, Dutch heretics of all persuasions lost their property as well to the confiscating Sp Crown. Thus it was that A family of Volkertsens likely sought refuge in Norway during these troublesome times to prosper as they might in the Northland. In Manhattan only a few years later one of them, Dirck by name, who had arr from Nor. before 1631, the neer-do-well gambler of Smits Vly on East River, appeared in the records as "de Noorman", the Northman. He was the father of Magdalen Dirck, our notorious ancestor of New Amsterdam and Wildwyck, later Kingston, New York. She was the tempestuous granddaughter of the tempestous Ariaentje, the head kicker at Manhattan's Fort.

Another Dutch ancestor traced to Norway, was the family of Rosen-krantz. In that country of refuge, Herman of this family secured whaling rights for Norway and Greenland in 1617.

It is alleged by some of our family historians that this Herman was a direct descendant of Capt. Dirk who witnessed the assassination of Prince William of Orange. This Dirk is believed to have been captain of the Dutch Civil Guard that fatal day in 1584 in Antwerp where the Prince was then headquartered.

William the Silent, as he was sometimes called, had made attempts to unite Dutch Catholics, Calvinists and Lutherans to oppose Alva's tyranny. To gain support, the Prince promised religious freedom to all, but the patriots called Wild Beggars, who favored the gray garments of the mendicant continued to torture Catholic priests for deceiving the people with false relics, such as the "true" splinter of the Cross of Christ, for instance. Catholics retaliated by massacreing 6000 Protestants in one night.

When Spain declared the Prince an outlaw, he became the object of several assassination attempts by pistol and poison. Finally a youth disguised as a poor pious Calvinist seeking alms appeared before the Prince who cheerfully gave him 12 crowns, whereupon the youth fired 3 bullets into his. HIGH MIGHTINESS.

Was it our Capt. Dirk of the Rosenkrantz' who fell upon the young assassin, bringing him to his doom? For this assassin was duly tortured, slain and beheaded; Said head was displayed as a precious relic to be revered in Cologne for 50 years thereafter.

Thus the Prince became the "Father of his Country", Reared Catholic he finally allied himself with the Calvinist majority in hopes of uniting the Lowlands, although his critics considered him more of an agnostic, as the State had become his god. Catholic or Calvinist, the Prince died praying, "May God have pity on my soul".

Harmon

(16 B)

Our Harmon Hendricks~~x~~ of this Rosenkrantz family came ~~fxxxx~~ to New Amsterdam ~~before~~ by 1648, the year following Pieter Stuyvescent's arrival as the new Director of New Netherlands. Both Dutchmen, the high & mighty and the lowly had served ~~xxxxxxxxxxxx~~ the West Indies Company in Curacao off the South American coast — the silver peg-legged one (then with 2 sound legs) as ornamented ~~xxxxxxxx~~ governor of the colony, and Harmon as lowly soldier for the Company. From this military stint, Harmon came to be known as "the Portuguese" from ~~the Brazilian campaign~~ Dutch campaigns in Port-hell territories. But his people were of the Bergen ~~whaling~~ family of European whalers.

The naval corollary of the Wild Beggars in Holland was the "Sea Beggars". Our ancestor Willem Van de Mark was one of the more prominent of these. In sharp contrast to the gray-clads, he wore the splendid uniform of the admirality, and had 24 ships under his command.

Having sought protection in Queen Elizabeth's royal harbor of Dover, he and his navy were ~~then~~ ousted when her Majesty changed her foreign policy toward Holland as she disliked revolt in general and Dutch Calvinism in particular. ~~He was~~ Forced back to open sea, ~~and began~~ he once again patrolled the Dutch coasts ~~again~~ for survival if nothing else.

Wldst Van de Mark
Lane,

~~This Admiral of 24 Dutch ships~~ WHILE ~~he set to sea~~ raiding the coastal towns of Holland for supplies for his starving sailors, and ~~in doing so eventually~~ the Admiral finally wrested Brill from the Spanish on Palm Sunday in 1572. Not incidentally, ~~they~~ his men 'favored" God as well by desecrating ~~Roman~~ PAPIST churches and harassing its clergy. —

¶ Some believe this successful seige laid the foundation to the Dutch Republic, as town after town in northern Holland followed suit and courageously sent up the banner for the Prince of Orange.

~~In any case~~ then this wild and hairy and ~~cruel~~ hereditary Count of Lumain, Van de Mark immodestly boasted the larger claim to being "the sole Infranchiser of Holland" - arrogantly stated ~~as~~ it as if there were no Prince of Orange on land with troops, or other "patriots" like himself at sea.

~~But his~~ The Admiral's Prince, heretofore quick to aid and abet ~~any~~ depredations of any kind on the Duke of Alva, was ~~most unhappy~~ furious with Van de Mark's presumptious pillage, ~~but was~~ unable to contain this wild hirsute of the Sea Beggars, ~~so~~ he ~~deprived~~ stripped Van de Mark of his naval commission on charges of cruelty, and sent him to languish in a Dutch gaol. ¶ It may be noted here that in England in this same time period, Her Majesty's similar "patriots", (sea dogs rovers, privateers, such as Drake and Hawkins buccanneers) have been saved ignominy by Br. ~~historians~~ historians ~~as having been politically correct for the time~~ ~~in their setting~~, ~~ie.~~ for doing the Crown a favor by also destroying Sp. commerce on the high seas. ~~[After all in Eng, God was thought to be a de-~~ Being pol correct - —
~~idel Protestant and was actually declared so by a British bishop.]~~

~~The descendant of Admiral Van de Mark~~

Strangely enough, the Dutch descendant of Admiral Van de Mark who became the writer's ancestor a few decades later in New Netherlands ~~on the~~ Hudson ~~and later New York~~ valley himself was a Catholic, and this after his noble ancestor of Lumain helped bring the Catholic Duke to ~~ruin as a Spanish overlord~~ ruin! In the records of Ulster County, New York, ~~this~~ my Thomas Van de Mark ~~was to be known~~ was recorded in the govt records as the "Papist", ~~an~~ a rel. tolerated but still uncommon ~~religion~~ and ~~sometimes dangerous one~~ then on the Hudson, and one not overly tolerated, in a land ~~of~~ long dominated ~~staunch~~ by Dutch Reformed congregations, ~~for as long as a century~~ even after England took the Dutch colony and tried to establish the Church of Eng in town & village.

Dutch

On the other hand, the Vignes clan and the other Dutch ancestors were ~~Dutch~~ Protestant Reformed, if any thing, receiving infant baptism in the Dutch Church, the State religion of Holland since 1581. Not to be found in the Heidelberg Creed, of course, was a provision for freedom of conscience, which has become almost a religion in itself; ~~and~~ this had been mandated by law in the Union of Utrecht. Thus Holland became the first nation to establish religious freedom for all, for the Dutch had only recently suffered Catholic intolerance as no other European state had had to endure. Thus, the Dutch were to champion this particular freedom.

Dutch Reformed theology was said to be even more Calvinist than Calvin; [the Dutch theologian Arminius had yet to develop his belief in free grace, free will and good works all working together toward one's salvation.] Above all, the Reformed creed held to the tenet that Christ's atonement was efficacious only for the elect chosen by God from eternity, and that these elect could never fall from grace.

What comfort and sense of eternal security this must have brought to my earliest Dutch ancestors, ~~as they lusted~~ lusting mightily for life and happiness without fear or regret! But later ancestors proved to be more pious as evaluation of ~~the~~ religious records will show.

But these first Dutch colonists lived ~~largely, enough, apparently~~ with less anguish regarding their election than did ~~the~~ my contemporary Puritan forebears ~~of~~ in Massachusetts. These Dutch seemed unpreoccupied with the Old Testament - or the New, for that matter - nor were they much concerned with Indian conversion or ~~into~~ with prosyletizing the many European refugees come to their ~~xxxxxxxxx~~ tolerant colony for asylum, including the sons of Abraham. The Domines, themselves seeking the good life, may have indicated some concern in leading souls to their doopbeckens for baptism, but not the general roistering rollicking laity up and down The Hudson where my people lived.

These latter cheerfully admitted to great fondness for materialsim as

Dutch

indeed did their blackcoated clergy. At the very least, both indulged freely in beer, wine and brandy, many becoming addicted to strong drink. In short, the Dutch lived in this world, and liked it!

These included ancestors Aeltje Wygerts from Heerde in the Gelderland; the Bonts who were to suffer terror in the 2-hour Indian massacre of Schenectady when Domine Tesschenmaker lost both his learned head and considerable library to torch and tomahawk, all the Van de Marks, except the emigrant Thomas the Papist.

But Harmon Hendricksen of the Bergen whaling family of Rosenkrantz roughly declined baptism in any faith, choosing rather to live the crude creed of the soldier, and wood contractor in the Catskills. One appeared to be pious. Did the "Faith" which sailed Albert Gybertsen of the Van Gardens to New Netherland in 1657 hint of his own? For in addition to being a Wildwyck magistrate, he held a deaconship in Domine Blom's ill-fated kerk.

Church membership in Domine Michaelius' congregation first meeting in the loft horsemill, (later replaced by the Oude Kerck of Domine Bogardus) did little to cramp the Vignes' flagrant and flamboyant life style even though a kinsman was said to be a proper domine himself back home in old Amsterdam.

One by one, they found themselves tried for a knife stabbing at the gaming table, heavily fined for scurrilous name calling or operating an unlicensed tippling house (both against Stuyvesant's blue laws), or removed from government offices for certain follies which was to lose favor with their High Mightinesses.

Ascetism held small attraction to these jolly topers. They
feasted, not fasted, & became round & ~~lean~~ plump. Not for them the somber
apparell of Puritans; they favored bright colors, many showy petticoats,
fancy plumes. As freedom of religion freed their spirits formerly
bound by Popery, freedom of speech loosened their tongues as well.
Altho their women at least were reportedly virtuous, their favorite
pastime after gambling was ~~tongue wagging~~ NAME-CALLING — casting
all manner of aspersions on everyone's sexual conduct —
even as their fines mounted to match the increase in wagging of their tongues.

Dutch

— But it never appears that their loose deportment barred them from the Lord's Table quarterly, or prevented their infants from receiving the blessed droplets from the ~~kerk~~'s doopbecken.

But one did get banished from the colony the same year - 1657 - that the "Faith" brought deacon Gybertsen into it. This ancestor, Magdalen Dircks, managed ~~xxxxxxxxxxxxxx~~ to ~~be~~ get herself deported for ~~her well known~~ a "bad reputation". Exiled from Manhattan she was, altho she had been born there in 1632 to gambler Dirck Volkertsen and ~~Christina~~ KRYSTYN Vigne.

Though not charged himself, her second husband Harmon Hendricksen gallantly boarded the Hoop with his bride of only a few months and passed into permanent exile. Or so he thought. For that is what the one-way yellow ticket of Pieter Stuyvesant's government meant. ~~H~~The bride known by the alias "The Flying Angel", not altogether without reason, had pulled off something illegal so that the West Indies Company pronounced permanent deportation by issuing her the one-way yellow ticket. But like the bad penny she would return, for the very next year the Company relented. The forgiven made ready to sail the "Bruynvisch." from the Fatherland.

For Springtime found Magdalen clutching both legal re-entry papers from the Amsterdam Chamber and ~~the strong arm of~~ the arm of her husband. He clad in new wide gray breeches, pockets light ~~on~~ in guilders, ~~but~~ his waist weighted down with a military sword in its scabbord, he led them, ~~Marched~~ or perhaps ~~at last~~ trailed her, back to Am.

We may believe the Flying Angel herself sported at least one good gown + several green petticoats at least (she was always to openly admire fine clothes), which not incidentally were intended to turned many a soldier head aboard the "Bruynvisch," another cultivated trait she cherished even after becoming a grandmother?

Back again in New Amsterdam among the clan, they found it unadvisable to ~~did not~~ long remain. Denied the operation of another tippling house, Harmon obtained a small

Dutch

(115)

burgher's license for trading privileges up the upper Hudson at the settlement of Wildwyck - aptly named as it turned out for him and his high-mettled family. Here they would get a fresh start with the ~~sword~~ sword?, a forest axe and a goat. Later would come the mill and the coolhouse for keeping sweet the milk for their many children's supper suppawn.

As far as this family historian knows, this couple - Magdalen Dircks & Harman Hendricks - were the last Dutch colonial ancestors to leave Amsterdam harbor for the New World - and neither had originated in the Fatherland. Dutch Harmon came from Norway, and Magdalen his wife had been born in Manhattan in the Wall Street section 26 years earlier.

They just went back.

[How about any of T. Vande Mark, b. 1643, in Holl?]

gill

(16)

Passengers of the Mary John March, 1630,

THE PROGENITORS OF ENGLAND

At Weymouth harbor on the English Channel two brothers flung coarsely woven packs on assigned bunks - their baggage for the long voyage - small bachelor bundles containing the bed ticking and Welsh ~~cotton~~ flannel blanket, the cup and brass spoon, perhaps a good reddish breeches, ~~a jerkin~~ and greenish doublet, a somber hat for Sabbath instead of the red knit caps they now wore, changes of jersey-woolsey shirts and good Irish stockings and warm woolens woven in Dorchester, their patron's village. ¶ And razors, one each, ~~and~~ both showing the use of ~~nearly a decade~~ several years. ¶ The Dorchester Company and their designated families would provide the remainder - apothecary scissors to crop the hair closely Puritan fashion, musket and medicine, wine vinegar against scurvy, and the victuals - a supply to which their father Rev. William Gillett of Somersetshire had contributed despite crop failures ~~for~~ last season on his glebe lands.

The crop failure of ~~the~~ season last, 1629 — Was ~~this~~ it not another sign of an offended Deity? England on the brink of ruin! — The Crown allowing Sabbath sports, providing first one attended the Anglican service as required by law; ~~the~~ bear-lion-horse baiting; bowling on the green! To be sure Rev. Gillett ~~would~~ had not allowed Jonathan and Nathan on the bowling greens, nor any others of his — children at the rectory Nor would he ~~frequent~~ partake at the alehouse on Sabbath afternoons or allow church ales be be conducted ~~at St. Michael~~ in Chaffcombe, or engage in fairs on the Lord's Day.

Such flagrant disregard of the Sabbath was certain to bring down the wrath of God, 1 seemingly on the whole nation, so believed those who held even a moderate Puritan ~~views~~ outlook as did Parson William Gillett who all the — years of his ministry was to remain Loyal to the Ch of Eng (he never had to surrender his "living" as did Rev. John Warham also of Somerset who now led the Gillett boys to him as stepfather and pastor) Surely the world was coming to an end! Even the imminent scientist Newton wrote more on the Apocalypse than on science. —

— And what greater proof of an evil age than the proliferation of Devil Books - instructions on how to make pact with Satan himself! Puritan divnes up and down the land denounced astrology and horoscopes popular 1 now with the upper class. Few upper class fled to America.

West Country men such as Jonathan and his brother Nathan were not entirely ~~reluctant~~ enthusiastic in ~~to~~ leaving England, for they loved her. She simply was being ~~steered the wrong~~ led astray way by absolute kings and their supporters, ~~the~~ ecclesiastics ~~bishops~~ in particular, for ~~James~~ they came to realize the Crown ~~Stuarts~~ could control England only ~~if he~~ by controlling the Church and its bishops.

In entering his third decade, Jonathan the parson's son who ~~had not~~ to prepared for the ministry ~~himself~~ as his brother Elias, ~~was,~~ elected ~~choosing~~ to husbandry as a living — did plough and dress the fields of the rectory's glebe lands — had already seen 3 monarchs ascend the throne.

Queen Elizabeth had died when he was but an infant at the rectory. She was succeeded by James I, son of Cath Mary Queen of Scots. James, reared as a Calvinist, was to unite England to Scotland which he had already ruled for previously reigned 37 years, after his royal mother's imprisonment for treason. His lavish court with its extravagent dress was so costly that Parliament had been hated to appropriate any more monies for such excess. For by now the House of Commons, comprised largely of the mercantile class, was strongly Puritan. And as Puritans they favored small tapers, and small starched ruffs, not great; closely cropped hair, not elaborate wigs.

But when confronted with forcing the national Church to forsake lingering traces of Romanism, James I balked. He did promote a new authorized version of the Scriptures to replace the ill-favored Bishop's Bible which had been the required reading in every church since 1568.

This KJV did not please the Puritans either. Their preferred translation was the earlier Geneva Bible of 1560. This was their Word of God. True, the KJV was chained to the pulpit at Chaffcombe and was publicly read as required by law, but the Bible read at private family devotions in the rectory of Rev. Gillett was the Geneva. This was to be Jonathan's cherished Book. (It still exists. It is presently located in Conn. with the Windsor Historical Society. There are dozens.) Now dissenting Puritans at least were safe from hanging for James executed the last heretics in 1612, Still they were harassed. But his avowed goal to "harry Puritans out of the land" was left to be accomplished by his heir, Charles I.

And that Crown now, Charles I, had a few months earlier made William Laud Bishop of London, the see to which had set him hot on the trails of non-conformists everywhere.

And overseas ships were being chartered like this Mary and John on which the Gillett brothers had booked passage. Even now Winthrop Fleet was moored in Southampton hoping to unfurl its sails the moment a fair wind rose. His passengers would in God's time & provision depart to plant a new England

gill

3(6)

To Jonathan's calculating eye accustomed ~~only~~ to reaping barns on parsonage lands,

there seemed plenty of food and provender aboard this Mary & John for man and beast and crew of 40 or so - a great bulk of it, in ~~their~~ his studied opinion, ~~aboard this Mary and John~~. For at Weymouth the ~~two~~ brothers from Chaffcombe parish had ~~seen~~ watched ear-ringed mariners trot it up the gangplanks in cask and hogshead, sweating and swearing in strange languages as carts from Dorchester warehouses unloaded the cargo at the quay. Ten times more beer than water, ~~a~~ ten times as many

as many loaves of bread as salted cod, ten times more pounds of cheese than candles, two times more peas than oatmeal, ten firkins of butter and two of soap, that precious commodity now monopolized by the Crown. Charles I also held monopoly on coal the poor could scarcely afford, and on starch the rich could, using it to stiffen extravagent "great" collars. Collar size made a statement. These latter afforded the Puritans no small cause for pride as they preferred the modest "small" collars becoming a modesty the righteous dissenters.

Things went aboard to nourish the stomach, and a little something stronger to settle it on rough seas, claret with a dose of saltpeter, for most of the 140 passengers on this vessel lacked sea legs. Their limbs were more accustomed to the foot treadle of lathe and loom in the weaving towns, or squashing down weeds for lifting them up from the furrows with a hooked stick on their hamlet farms. Their womens smaller ones were more used to standing weary hours at tables rolling fleeces of wool, or plodding Devon downs in search of plants for physick.

Also brought aboard was ample weaponry for protection from that wilderness across the sea. The ship itself was well provisioned with four cannon and 8 pieces of ordnance and shot, for pirates ranged the seas from Spanish Dunkirk to the Caribbean. And animals + Indians lurked in turpentine forests on land.

As for the Company arsenal to be held in common in the New World, there were 50 swords, 45 muskets, 30 pikes and an equal number of corselets, 6 barrels of powder and 45 pounds of shot (insurance against Indian attack), all sorely needed according to reports from sometime soldier Myles Standish now on Plymouth Plantation.

Phelps

(21) 3

convincingly

For days these brothers, not pious enough to satisfy the Saints for they sometimes missed the call to prayers, had observed the maritime affairs of the Mary and John in idle moments stolen from their own hours of lading. Their own broad hands were calloused as the Sailors', not by rigging and ~~ropes~~ canvas sails, but by plough handles and reaping scythes, toiling alongside their father's servants, on glebe lands. In addition they helped the family farm Bomer's lease, knowing it would be inherited by their eldest brother. If they wanted land they would have to seek it elsewhere: in New England, for land was said to come by - impopulous Somerset

While sailors could handle the great hogsheads of beef and casks of Spanish wine well enough, the bros had lent their own willing shoulders to their fellow passengers' burdens - gentlemen's trunks doubtlessly packed with, not exactly worldly wearing apparell, but with garments modestly upgraded by a noticeable measure, and their few pieces of silver plate for gentle dining.

Hired carters from nearby shires had piled it all on the docks Weymouth - Mr. Wm. Phelps' heavy pewter; the two parson's crates of books for their personal libraries; the considerable chattels of Tolland clothier Olde Mr. Wolcott, and of ship's owner Mr. Roger Ludlow; the smaller baggage of the humbler sort, such as widower Bygod Eggleston and his twin boys of York. Only this motherless family had originated in a shire other than Devon, Dorset and Somerset — the West Country.

Still there was space for the remaining passengers, to be taken on at Plymouth, for the Mary and John was a great ship, 400 tons. The Mayflower only half her size for nearly as many souls had been reportedly cramped for its 63 day voyage across autumn seas to Cape Cod, one decade earlier. chartered

This was the cargo the Dorchester Company brought to Mr. Ludlow's vessel, ~~the Mary and John~~ riding at anchor in her home port Weymouth. And there was other baggage too, less of hard goods than of stuff of the mind and soul - political beliefs of the surely fading "divine right of kings", ~~tempered with ruth~~ exercising that divine right and of a rabble Parliament, not one lately arbitrarily dissolved by Charles I who determined to rule without it - a dangerous precedent if the portent of

for days these brothers, not alone enough to satisfy the Saints'
had observed the restless efforts of the Mary and John in late
moments stolen from their of leading. Their own bread hands were
callused, not by rigging and ropes, but by plough handles and
reaping scythes, toiling alongside their father's servants on
glebe lands. In addition they farmed Homer's lease, knowing it
would go to their eldest brother. If they wanted land they would
have to seek it elsewhere; In New England.

While sailors could handle the great hogsheads of beef and
casks of Spanish wine well enough, they had left their own willing
shoulders to their fellow passengers' burdens - gentlemen's trunks
doubtlessly packed with not exactly worldly wearing apparell, but
modestly upgraded by a fraction, and their few pieces of silver plate
for gentle dining.

Hired carters from nearby Bolhies had piled it all on the docks
- Mr. Phelps' heavy pewter, the two parson's crates of books for
their personal libraries; the considerable chattels of Tolland
clothier Dide Mr. Wolcott, and of ship's owner Mr. Roger Ludlow; the
smaller baggage of the humbler sorts, such as widower Hyred Eggleston
and his twin boys of York. Only this motherless family had originated
in a shire other than Devon, Dorset and Somerset - the West Country.

Still there was space for the remaining passengers at Plymouth,
for the Mary and John was a great ship, 400 tones. The Mayflower
only half her size for nearly as many souls had been cramped
cramped for the 65 day voyage in autumn seas one decade earlier.

This was the cargo the Dorchester Company brought to the new
and lone riding at anchor in her home port Weymouth. And there was
other baggage too, less of hard goods than of stuff of the mind and
soul - political beliefs of the divine right of kings, denounced
by Parliament, now overwhelmingly disavowed by Charles I who detained
so while without it - a dangerous precedent if the portents of

January's rare aurora boreal~~s~~ held any meaning; acceptance of rank and privilege of gentry like Mr. Rossiter who, forced by ruinous inflation, ~~was forced to~~ borrow £102 pounds to get his numerous ~~family~~ broad to ~~America~~ New England; the work ethic all shared to drive themselves hard in good times to get ahead; the yeoman's experience in dunging fields and planting orchards as the Gillett brothers. And, not least of all, their nonconformist religious beliefs at odds with the Established Church—opposition to both ecclesiastical and royal authority; Calvin's doctrines (not those of Arminius as held by the Anglicans); congregational autonomy; and worshipper psalm-singing which Queen Elizabeth had ridiculed as "Geneva jigs";

Unlike the Mayflower Separtists, these Puritans wanted nothing more than mere erasure of the last Popish vestiges in ~~the~~ the ~~established~~ State Church. Well, and to put great distance between their hunted selves illegal since the 1594 declaration of the Queen ~~Bess~~ and her surpliced clergy with its read sermons, its trained choirs in the sacred music she cherished, the Book of ~~Common~~ Common Prayer which Puritans revered as being culled from the "Popish dunghill, the Mass Book"!

When would Protestant England ~~xxxx~~ embrace the primitive church of Jesus Christ; it had failed thus far. Was it not still Catholic, lacking only a Pope? In ~~his~~ His Holiness's absence, ~~they~~ they had tyrannical bishops; (Laud was one ~~whom xxxx xxxx encouraged to harass all dissidents~~ except Catholics whom his father James I had been ~~easy on~~.

The Puritans wished to flee from Charles I, ~~despotic ruler~~ without a Parliament whose ~~promise~~ promise to harry them out of the land, ~~was by no means an idle threat~~, His reign thus far ~~had smacked of~~ was tinged with too much Romanism, predicted of course since the day the Royal Princess had ~~first~~ anchored at this same Weymouth harbor bringing ~~the~~ to Charles (then ~~was Prince then~~) a Catholic bride, Henrietta Maria. The marital alliance was ~~designed~~ arranged to improve relations between France and England after the Spanish Infanta spurned the heir apparent's wooing. Now

as Queen Consort, Henry IV's beautiful daughter vowed to bring up the royal children, ~~these and those yet to come~~, in the Catholic faith. ~~& she did~~ The Queen had her own private emissary to the Vatican.

This was the baggage of the planters of the Mary and John, these British of twinings and peason porridge and furmenty pot. Unwilling to leave all of "deare England" behind, they had stowed away paper twists of familiar seeds for sowing, hemp-wrapped apple seedlings to set out for hard cider, some hops, and a few heirlooms for remembering. Packets of comfrey for broken bones; psalms for broken spirits; The Geneva Bible cherished in every Puritan household. Despite Bishop Laud's confiscating recent importations to burn, this Book was by no means absent on the Mary and John, ~~And for this translation was read by them in private family prayers, and by dissident clergy from in private chapels. Clergy like John White of Dorchester, and William Gillet of Chaffcombe, both with Puritan sympathies, nevertheless read from their pulpits the King James' as commanded by Crown and Church.~~

Then the Mary and John slipped her moorings at Weymouth and preceded to Plymouth to take on the last of her passengers bound for New England. From this same port the Mayflower had departed one decade earlier, & after initial tragedies, had now begun to flourish in trade in the new colony.

But Now this 20th day of March, 1630 on this brisk Saturday morning in Plymouth, England, none of the ~~family~~ planters', copper kettles spluttered with thick porridge, for the originator of this somber ~~adventure~~ undertaking, Rev. John White, had called for a solemn day of prayer and fasting. Oh to be sure, dour Capt. Squibb in his cabin would be breakfasting and right handsomely, but not Mr. Roger Ludlow, stockholder and ship owner also rating a cabin, for he was one of the Saints bound for the newly formed Mass. Bay Colony.

Gill

The brothers, on this day of fasting, hungered mightily. —

—Theee husky sons of Chaffcombe's rector fastes reluctantly, even were prone to at the Old Rectory at home. Little did they know how But much fasting lay ahead, some of it involuntarily. Although neither suspected it now, the fish net piece of equipment in the Company cargo would soon prove the most valuable for immediate use, for the whole company would be compelled to subsist almost entirely that first Soon summer & winter on fish and more fish with some clams thrown in, while their innards craved bread from real bakewens in real cottages. But —

Good motivation

—The half-dozen fowling pieces for birding Mass. marshes would bring some comfort, as did woued the brace of drums with extra drumheads packed alongside to call both church meetings and the militia to order, and the an ensign to bravely rally around on training days. ~~For physical safety fr~~ For buten Spiritual protection from Satan and physical safety from Indians caused great anxiety.

(24)

The red-capped brothers, snatching old cloaks from their bunks and settling them familiarly over old clothes as they would have at home to feed the stock at the barn, they climbed to an upper hold to tend the livestock on the Mary and John. Feed for the milch cows, the sheep and the goats, but none for them. Like the prodigal son of Luke's Gospel they hungered and would fayne have filled the belly with husks . . . " This, from the new King James Version authorized now by royal mandate to be read in the Established Church, which Charles I prudently supported despite Catholic Henrietta Maria. This Kings James was now chained to their father's pulpit in Somersetshire. But they, by royal mandate themselves preferred the Geneva text, as their father privately did, but he must needs conform for his "living" ~~at St. Michael's and All Angels~~ depended on it. Altho obliged to wear the required surplice to ~~that pulpit~~ his church chancel, he was always to remain moderately Puritan in his views.

Stock feeding accomplished, at last with ~~the help of~~ other men of their company, pitching in, the brothers went top side for a breather on deck. The morning air smelled - if not better, then different - from the salt tang and tarred ropes, the heavy fragrance of Arabian spices on Portuguese carracks warping in and out among the quays, the sharp scent of pepper from the East Indies.

The docks below resounded with more racket than the bawling bleating livestock with in the ~~its~~ hold. Blocks banged the rigging of tall-masted caravels, ship-carpenter's axes rang, somewhere an offender cried out as he received blows from the boatswain's punishing rod. Was that accidental gunnery fire from the nearby man-of-war? Merchantmen with outbound cargoes of English woven goods clanged their bells, as did the incoming ships with cargoes of Turkish carpets or Virginia tobacco. A fishing fleet noisily ~~[illegible]~~ departed ~~[illegible]~~ for ~~the~~ a season out on the Grand Banks for supper cod growing ever scarcer ~~for an~~ on overpopulated England's many tables. And cursing, always the cursing in every tongue, on dock and gangway; including this Mary and John headed for the Saints.

The red-capped bonhomes pushed old cloaks from their bunks and settling them familiarly over old clothes as they would have at home to go feed the stock at the barn, they climbed to an upper bolt to tend the livestock on the Mary and John. Food for the milch cows, the sheep and the goats, but none for them. Like the prodigal son of Luke's Gospel they hungered and would have filled the belly with husks . . . From the new King James Version authorized now by royal mandate to be read in the Established Church which Charles I prudently supported despite Henrietta Maria. The King James was not obtained to their father's relish in Somersetshire. But they preferred the Geneva text as their father privately did, but he must needs conform for his "living" at St. Michael's and All Angels depended on it. Altho obliged to wear the required surplice to [illegible] his church charge he was always to remain moderately Puritan in his views.

The docks below resounded with more racket than the livestock in the hold. Blocks banged the rigging of hell-raised carvels, ship-carpenter's axes rang, somewhere an offender cried out as he received blows from the boatswain's pugnacious rod. Was that accidental gunnery fire from the nearby man-of-war? Merchantmen with outbound cargoes of English woven goods clanged their bells, as did the incoming ships with cargoes of Turkish carpets or Virginia tobacco. A fishing fleet noisily [illegible] their catch aboard the moorings for the season on the Grand Banks for cod growing ever scarcer for an overpopulated England's many tables. And everyone, always the cursing in every tongue on dock and gangway, including the Mary and John

gild

everyday garments for meetings (Rev White hoped to downplay a "Puritan" departure)

Noting the Dorchester company of planters disembarking in small groups dressed in the brothers stuffed red caps into sloak sleeves to join the ~~throng~~ mingling crowd for ~~meeting~~ service in ~~the~~ town. Attendance was required, as this time of prayer and fasting demanded reverence from all. And with good reason.

Dangers, ahead, were real. First off, the crew would likely be drunk on half the time on cheap sack. Then if the pirates did not seize the ship, the French might. Heavy seas were treacherous, this time of year, on the north Atlantic. And once landed on the Charles River, how would the Indians receive them? Would they be able to find a friendly Squanto who spoke English, or a Massasoit to share a thanksgiving meal? as had the Separatists on their plantation?

Virginia to the south had had a hard time of it, unsuspecting Had not Capt. John Smith been captured by the Powhatans as he approached them for food for his starving men at Jamestown? In ~~this~~ his case, thru the merciful intervention of the Almighty and Pocahontas, his neck ~~was~~ had been spared. That Indian, ~~still a girl of~~ was ~~but~~ had married ~~to~~ John Rolfe the tobacco planter had ~~only recently~~ died in Eng in 1617 ~~Buried well rec'd & celebrated as an Ind princess~~ Rolfe ~~marrixdx~~ had been ~~use~~ allowed to marry her after ~~her baptism~~ baptism and her baptism ~~receiving~~ having the Christian name Rebecca, She ~~had~~ been converted by ~~an Englican~~ a Puritan missionary, the first native, it is believed whom the British managed to ~~prosetlyzie~~ proselytize. with clerks, Rev Alexander Whitaker?

[The French in Canada and the Spanish in Florida had done better by their red neighbors by a generation or two], Two yrs later Rolfe brought his Rebecca to London and proudly presented her to James I. She was well rec'd in Eng. But back in Virginia the Indians had remained hostile; they had massacred 350 settlers only 8 years back. 1616 her to back land in

Other dangers lurked in this ~~howling~~ UNSUBDUED wilderness of ~~an~~ the unexplored continent. Besides the French in Canada to the north, there were the Dutch traders a little to the south. Dutch eyed English, warily, & Eng eyed Dutch, viewing the other as the real intruder.

Oh, there was much to pray and fast about! ~~And the~~ But these prayers were spontaneous, not read from a book; ~~and~~ they prayed standing tall and upright, not in Popish fashion of ever kneeling in the name of the Sovereign LORD

Noting the Dorchester company dispersing in small groups, the brothers stuffed red caps into cloak sleeves to join the throng for meeting in the town. Attendance was required, as this time of prayer and fasting demanded reverence from all. And with good reason. Dangers were real. First off, the crew would likely be drunk half the time on cheap rack. Then if the pirates did not seize the ship, the French might. Heavy seas were treacherous on the north Atlantic. And once landed on the Chemise River, how would the Indians receive them? Would they be able to find a friendly Squanto who spoke English, or a Massasoit to share a thanksgiving meal?

Virginia to the south had had a hard time of it. Had not Capt. John Smith been captured by the Powhatans as he ventured them for food for his starving men at Jamestown? In this case, thru the merciful intervention of the Almighty and Pocahontas, his neck was spared. That Indian, still a girl herself, but married to John Rolfe, had only recently died [illegible]

Rolfe married to a Christian name Rebecca. She had been converted by missionary, the first native the British managed to proselytize.

The French in Canada and the Spanish in Florida had done better by their red neighbors by a generation or two. Rolfe brought his Rebecca to London and proudly presented her to James I. But back in Virginia the Indians had remained hostile; they massacred 350 settlers only 5 years back.

Other dangers lurked in this howling wilderness of an unexplored continent. Besides the French in Canada to the north, there were the Dutch traders a little to the south. Dutch eyed English warily as the real intruder.

Oh, there was much to pray and fast about! And the prayers were spontaneous, not from a book; and they prayed standing tall and upright.

gill ?

The petitioners and worshippers that Saturday in Plymouth's ~~the unfinished~~ New Hospital, ~~for the poor~~ which mingled the raw ~~smelling~~ of ~~fresh~~ lumber, included a few bachelors like the Gillett brothers - Stephen Terry himself the son of a minister and ~~xxxxxx~~ better yet, the nephew of Rev. John White which could earn him privileges; Roger Clapp, whose marked piety stemmed almost 21 he had not recd his father's permission to leave, if under the godly care of Rev Mr Warham, from sitting at the feet of ~~Rev.~~ Mr. Warham ~~of~~ St. Sidwells'; Thomas Holcomb who already had his red knit cap set for Ferguson's daughter Elizabeth. - although by his own confession he was prone to sin by playing games on the Lord's Day - playing, agreeing to keep score for those who did. Roger Clapp or when not actually Saul, Saul ... holding the coat!

But most of them were family heads with wives and children; worshippers w/ the Matthew Grants ~~and~~ little Priscilla; Walter Fyler and related kin. Both Roger Clapp and Mr. Phelps came from the sailcloth weaving town of Crekerne where solemn erudite Rev. Warham had ~~recently~~ Barce served ~~as curate~~ only to be silenced by Bishop Laud. William Phelps' large family included 2 of his younger brothers as well as 6 of his children, all baptized at Crewkerne in Somerset.

—— The writer of this narrative is directly descended from two of these Phelps sons - Samuel then 7 on this particular Saturday service at unfinished New Hospital, and Joseph an infant bundle in the arms of his mother ANNE, [or Elizabeth.]

The Gillett brothers were also from Somersetshire, from Chaffcombe beneath Windwhistle Ridge; the older, Jonathan; the younger, Nathan. The writer is an eleventh generation descendant of Jonathan, then ~~about~~ aged ~~23~~ on this ~~20th day of~~ March day in 1630. ——

—¶ There is little call here to become overly possessive of these colonial ancestors, for It is estimated that from the 140 on the Mary and John alone have issued 40,000,000 descendants! The Mayflower claims more— how many ?

The petitioners and worshipers that Saturday in the unfinished New Hospital, for the purpose of fresh lumber, included a few bachelors like the brothers - Stephen Terry himself the son of a minister and knexx better yet the nephew of Rev. John White which could earn him privilege. Roger Clapp whose married piety stemmed from sitting at the feet of Rev. Mr. Warham at St. Sidwells'; Thomas Holcomb who already had his red knit cap set for Ferguson's daughter Elizabeth.

But most of them were family heads with wives and children; the Matthew Grants and Little Priscilla; Walter Pyler and related King. Both Roger Clapp and Mr. Phelps came from the saltcloth weaving town of Dretcherne where solemn erudite Rev. Warham had pastorally served as curate. William Phelps' large family included 2 of his younger brothers as well as 6 of his children all baptized at Crewkerne, in Somerset.

The writer of this narrative is directly descended from two of these sons - Samuel then 7 on this particular Saturday serving at New Hospital, and Joseph an infant bundle in the arms of his mother Elizabeth.

The Gillett brothers were also from Somersetshire, from [illegible]; the older, Jonathan; the younger, Nathan. The writer is an eleventh generation of Jonathan, then almost 23 on this 25th day of March in 1630.

There is little call here to become possessive of these colonial ancestors. It is estimated that from the 140 on the Mary and John alone have issued 40,000,000 descendants! The Mayflower claims more

Now this was at last had arrived the day that the new Dorchester congregation was to be 'gathered' in Plymouth's harbor new almshouse being erected under construction for the poor. Rev. John White sans surplice stood on the unfinished floor and preached the farewell sermon to these assembled here for brave goodbyes. Most would never return to England.

But both Jonathan Gillett and Stephen Terry would, to obtain brides, and all return ~~xxx~~ together to the Bay Col, on the ~~xxxx~~ ship The Recovery of London. Roger Ludlow would come back too, to stay

Rev. White was a powerful preacher and his sermon that day as always masterful. Formerly a fellow of New College at Oxford and a barrister, he had for these ?? years pastored two established churches in Dorchester, a country town a long days' wagon back of these ~~xxxxxxx~~ channel waters. It was this divine who organized this first group of Puritan refugees to send them to America to plant a New Jerusalem; [Within the decade, some 20,000 ~~xxxx~~ more would sail to do what his best efforts had failed to accomplish at Dorchester, from other ports to swell the tide of ~~Puritans~~ Puritanism impacting the [illegible] OK]

For his recruitment, White was aided by other West Country clergy with Puritan sympathies and the same vision he held for a society wholly guided by God — a theocracy — among them Rev. William Gillett of Somerset. This Chaffcombe rector had recruited two of his own sons (as we have seen) and the Hills from his own parish, and, it is thought, some Ilminster people as well including ~~it is thought~~ John Branker and Bryan Rossiter who served their colonial settlement well as schoolmaster and physician respectively.

The religious nature of the recruitment had been ~~rather~~ secret.

Now this was the day the new Dorchester congregation was
'gathered' in Plymouth. A new almshouse being erected for the
poor. Rev. John White gave his surplice stood on the unfinished floor
and preached the farewell sermon to those assembled here for brave
goodbyes. Most would never return to England.

But Jonathan Gillett and Stephen Terry would, to obtain brides,
and all return together on the xxxx ship The Recovery of London.
Roger Ludlow would come back to stay

Rev. White was a powerful and his sermon masterful. Formerly
a fellow of Oxford and a barrister, he had for these years pastored
two established churches in Dorchester a long days' back of these
xxxxxxxx channel waters. It was this divine who organized this first
group of Puritan refugees to send them to America to plant a new
Jerusalem. Within the decade, some 20,000 xxxx more would sail
from other ports to swell the tide of Puritans

West Country
In his recruitment, White was aided by other clergy with Puri-
tan sympathies and the same vision be held for
among them Rev. William Gillett of Somerset. This Charlcombe rector
recruited his own sons and the Hills from his own parish, and some
Dimster people nearest including the Brewer John Brewster and
Bryan Rossiter who served their colonial settlement well as schoolmas
and physician respectively.

The religious nature of the recruitment had been never secret.

gill

(29) 13

Altho Dorchester was now becoming perhaps the most Puritan town in England, John White, its social reformer, was clearly disillusioned by 1630. Seventeen years earlier a great fire originating in a candle shop destroyed virtually every structure in town. Only One of the 2 churches where White pastored was spared, St. Peter's. Holy Trinity went down in flames, as did all visible traces of Popish religion except a chantry. The citizenry escaped only with their lives. The old Roman road cutting thru remained.

Their rector comforted them, and inspired by his vision of creating an ideal Society they rose as one to rebuild for the good of their stricken community.

Tho' destitute themselves, they aimed with great compassion to relieve the grinding poverty of the truly poor who had always dwelt among them without much concern; nor had there been much compassion for the sick and elderly. Now up went a hospital funded by private charity. Work programs were instituted to teach vagrant masterless children and youth the ultimate rewards of honest labor. The Free School introduced beckoned boys (but not girls) to the intricacies of reading. Parish monies subsidized fuel for the poor to prevent theft from private woods. Both private and parish contributions funded midwives for their merciful missions. A New Holy Trinity was erected. Surely a new Jerusalem was being established on the ashes of the conflagration! So the Puritan church believed.

Not so. Despite the reforming zeal to make a more godly place to live, there still lurked in this emerging Eden the Enemy of Good and godliness. The building of new structures, the implementation of new plans had not improved the quality and decency of the God fearing county town as much as desired and as White had planned, too many still balked at reformation, and that put the whole community into jeopardy for all. Not even the public pillory or ducking stool had brought significant changes in the behavior of some of the underclass.

gel

It continued to live out its lawless brawling ~~life~~ mess in bawdry houses and alehouses, swilling from too many 6-penny jugs, and then drunken, battering ~~wives~~ wives and children. Wives and/or husbands ran off with anybody willing, leaving their children homeless vagrants to steal their daily bread from passing carts. Apprentices romped in barns; bastardy kept constables busy with swarming paternity suits. Too many lawless had ended up on the gallows. Required church attendance was ignored; Sabbath for these was an endless round of cruel bull-baiting, or some such, sport.

The New Jerusalem had not come to Dorchester. Maybe some other ~~somewhere~~ place ~~else~~ . . . a new land with new laws and better controls.

There was no Boston yet. But Salem had been est. 4 years earlier and now had Endecott as governor and a pair of clergymen to preach to its fishermen. On the Cape Cod Plymouth, plantation of Bradford?, tried sending lumber and furs to Eng, & had trading agreements with the Hudson River Dutch. Elsewhere a trading post, salt works, brick kiln and tannery had been started ~~but~~ and Br. Mercantilists were hoping for further trade in dye plants, sassafras for Still were scarce in the New World. the pox, some ship building.

In 1628 Rev. White had led investors in forming the New Eng. Company which became the basis of the Mass Bay Colony; Oct last, John Winthrop had been made its Gov. altho he had yet to sail as scheduled for ~~the~~ his flagship Arbella lay ~~in the~~ becalmed ~~port of~~ Southampton even as the Mary and John unfurled her sails at Plymouth.

White had downplayed any religious motive for his migrations to keep the hounders at bay, altho he ~~said~~ had made public that Christianizing natives was a good idea, His ~~group~~ members Proved to be a more close knit group than a random gathering as he wanted authorities to suppose; it was held together by common ties of parish proximity & marriage, ~~as it was~~. Which he kept secret. In short, a body of Puritans seeking rel. refuge.

That last March afternoon, at New Hoop, the Dorchester ~~group of~~ males elected their clerical leaders for the expedition, recent curate ~~at~~ Rev. ~~Mr.~~ John Warham as preacher, and Rev. John Maverick as teacher

Two deacons were also appointed:-
Prayer and business accomplished, farewells said, the 140 trooped back to the ship, now having been properly "gathered" into a congregation, a godly people covenanted to live together in a ~~wilderness~~ free but fierce location in the New World,

Puritan
Who cared do this but Xtns?

Could the Mary & John be considered a vessel of the Winthrop Fleet? (31) 16

Six months before the Mary and John put out to sea, John Winthrop was in London raising funds for his expedition and chartering the vessels - the Arbella, Talbot, Jewel, Ambrose - all heavily laden with beer and bread and beef and salt codfish. There he wrote to his wife Margaret whom he would be obliged to leave behind shortly as she was again with child and their house in Suffolk, Groton Manor, had not yet sold. "I shall be as loth to leave my kinde wife behinde me as she wilbe to stay, but we must leave all in Gods good Providence . . . . Seeinge he calls me into his worke, he will have care of thee and all ours and our affairs in my absence".

The Puritans were family people through and through.

Two days before the sail, Winthrop aboard his flagship the Arbella in Southampton and already elected governor for the Bay Colony, penned a tender farewell letter to his wife and children unable to join him in New England for a season or two, "And now, my sweet soul, I must once again take my last farewell of thee in Old England . . . . Therefore I will only take thee now and my sweet children in mine arms, and kiss and embrace you all, and so leave you with God. Farewell, farewell. O bless you all in the name of the Lord Jesus".

In that same letter, Winthrop informed Margaret of fleet details; that aboard its 11 ships were 700 passengers, 240 cows and 6 horses; that the Mary and John already departed from Plymouth had carried 140 people; that the Lyon at Bristol had 80 aboard. (See Winthrop Pappers, II, 225). He must have considered the Mary and John one of his fleet of 17 ships in all which boarded 1000 souls; but later historians did not (See Banks, the Winthrop Fleet of 1630).

While the accounting of that famous fleet in 1630 may be in less some doubt, there is ~~no~~ doubt concerning Winthrop's perception of his standing in the state of grace on that sail date. Later as a mature 49 year old Gov. of the Bay Colony, Winthrop was to take up the quill in Boston six years hence and mourn the lingering shadows of a declining experience he had had at the age of 30 in England. "

> I was now about 30 yeares of age, and now was the time come that the Lord would reveale Christ unto mee whom I had long desired . . . . . showed mee the emptines of all my guifts and parts . . . . I knew I was worthy of nothing for I knew I could doe nothing for him or for my selfe. I could only mourn, and weep to think of free mercy to such a vile wretch as I was . . . . I did not long continue in this estate, but the good spirit of the Lord breathed upon my soule, and said I should live . . . . Now could my soule close with Christ, and rest there with sweet content, so ravished with his love, as I desired nothing nor feared anything, but was filled with joy unspeakable, and glorious and with a spirit of Adoption . . . . the world, the flesh and Satan were for a time silent . . . .

How many passengers aboard his Arbella and Talbot, the Mary and John of 1630, the Griffin and the Lion and other vessels of the Great Migration to come later, had shared similar religious experiences? Roger Clap, according to his own testimony was one on the Mary and John.

In this same account, Winthrop mentioned that as a youth he was "lewdly disposed" but he never swore or scorned religion. Just short of 15, he matriculated at Cambridge where He "could no longer dally with Religion & "bid farewell to all the world". Filled with zeal & a passion for good works & good sermons, denying himself of all worldly pleasures, he nevertheless found no means to "attaine sure and setled peace", wandering "up and downe in this sad & doubtful estate", further described by him as a "want of assurance of salvation". This conversion exp. came to him at age 30 when he saw the difference between the "Covenant of grace & the Covenant of workes". By his own account, this "Estate lasted a good time (divers months) . . . . [then] it declined . . . by degrees . . . many falls I have had . . . . yet never quite forsaken of the Lord . My usuall falls have been through dead heartedness, and presumptuousness . . . . When the flesh prevayles the Spirit withdrawes, and is sometimes so grieved as hee seemes not to acknowledge his owne work. Yet in my worst times hee hath been pleased to stirre, when he would not speak, & would yet support mee that my fayth hath not fayled utterly.

= The (from his) suppising thing is he penned these words only 1 year before Anne Hutchinson was tried in his Court for preaching this very doctrine of the Covenant of grace IN both instances was Winthrop stepping away from

While the accounting of that famous fleet in 1630 may be in some doubt, there is no doubt concerning Winthrop's perception of his standing in the state of grace on that sail date, and a mature

[illegible] year-old [illegible] day Colony, Winthrop was to take up the quill in Boston six years later and mourn the [illegible] shadows of a declining

experience he had had at the age of 30 in England.

I was now about 30 years of age, and now was the time come that the Lord would reveale Christ unto mee whom I had long desired . . . . showed mee the emptines of all my guifte and parts . . . . I knew I was worthy of nothing for I knew I could doe nothing for his or for my selfe. I could only mourn, and weep to think of free mercy to such a vile wretch as I was . . . . I did not long continue in this estate, but the good spirit of the Lord breathed upon my soule, and said I should live . . . . Now could my soule close with Christ, and rest there with sweet content, so ravished with his love, as I desired nothing nor feared anything, but was filled with joy unspeakable, and glorious and with a spirit of adoption . . . . the World, the flesh and Satan were for a time silent . . . .

How many passengers aboard his Arbella and Talbot, the Mary and John of 1630, the Griffin and the Lion and other vessels of the Great Migration to come later had shared similar religious experiences. Roger Clap was one on the Mary and John.

In this same account, Winthrop mentioned that as a youth he was "lewdly disposed" but he never swore or scorned religion. What about at age 30 when he saw the difference between the Covenant of Grace & the Covenant of workes. By his own account, this "Estate lasted a good time (divers months) . . . . [then] it declines. . . . by degrees . . . many fails I have had . . . . yet never quite forsaken of the Lord . . . . When the flesh prevayles the Spirit withdrawes, and presumptuousnes so grieved as hee seemes not to acknowledge his owne work. Yet in my worst times hee hath been pleased to stirre, when he would not speak, & would yet support mee that my faith hath not fayled utterly.

The [illegible]

The Mary and John slipped her moorings on a Saturday. Aboard this first of the Puritan refugee vessels were four of my ancestors, progenitor Mr. William Phelps and two of his young sons, Samuel and Joseph. The fourth was Jonathan Gillett; My mother Chloe Gillet was a direct ancestor, being a tenth generation daughter of a son of a son for nine generations.

The day following their departure from Old England was Palm Sunday and the newly organized church observed it, not in the Anglican way, but with improvised prayers and comforting passages from the Geneva Bible read by Rev. John Warham, this Dorchester migration's pastor for the next __ years, in both Mass. and Conn. For Puritans loved to follow the shepherd that had "gathered" them.

Motives for each members' departure varied - weariness of being hounded by authorities trying to force them to conform to the state church; land hunger; saving their hides from the wrath of an offended Deity about to avenge Himself in the mother country; saving their souls; escaping hard times bound to get harder under the Caroline regime.

To some at least there appeared to be a sense of divine destiny. Roger Clap, the Gillett brothers' bachelor friend, thought so. Later as an aged Captain of the Castle, in Boston, he was to pen in his memoirs: "It was God put it into my heart to incline to live abroad . . . . It was God, by his providence, that made me willing to leave my dear father, and dear brethren and sisters, my dear friends and country . . . . So God brought me out of Plymouth the 20th of March, 1630"

John Reynolds (34) 17

Rev

==== At the moment of writing this farewell letter, Rev. John White, the indefatigble pastor and reformer of Dorchester, was in Southampton to extend farewells to W Winthrop's 700 passengers bound for Salem.

But it was Rev. John Cotton who preached the reassuring farewell sermon. He was the brilliant vicar of Boston in Lincolnshire; a member of his congregation in this place was the woman who ~~was to~~ would become the great heretic of that other Boston in the New World, Anne Hutchinson. But not just yet. Cotton would sail to the Bay Colony three years hence. on the Griffin, along with Rev. Thomas Hooker. Anne Hutchinson, her husband and ____ of her children would follow them to America one year later, also on the Griffin. They would all meet in this new Boston, "the city set on a hill".

Some of my progenitors would follow one, pell mell leader; some, the other.

Three weeks after the Mary and John had been to sea, Winthrop's Arbella weighed anchor slipped her moorings to sail the Atlantic also. Aboard she carried the royal charter to the Mass. Bay Colony, which the Crown had granted almost exactly one year earlier, a document which inadvertantly gave that company the right to govern itself. This fortuituous oversight in the absence of a seated Parliament was to became the constitution for a self-governing commonwealth in New England.

And not unimportant to the writer of this narrative, one ancestor, some family historians believed, had boarded ~~was aboard~~ one of the ships of Winthrop's original fleet. A young Essex bachelor, John Reynolds, was then 18 years old. He would put in at Salem with the others, The woman he would marry, SARAH, would not start for the Bay Colony until Apr 1634; she believed ~~but soon take up residence in Watertown~~, she came in the company of one of the many families aboard the Elizabeth out of Ipswich.
~~for the Winthrop people quickly fanned out to begin the settlements~~ of ~~Boston, Charlestown~~ to the 700 passengers of the Winthrop fleet had be

Rev. John Cotton's farewell sermon ~~was~~ from 2 Sam.7:10: "Moreover I will appoint a place for my people Israel, and I will plant them that they may dwell in a place of their owne, and move no more". It was not to be, for the Winthrop fleet people quickly fanned out to begin settlements in Boston, Watertown, Charlestown, and on down the Conn to the River towns DORCHESTER, NEWTOWN, and down the Conn Valley.

JOHN REYNOLDS was to JOHN take up residence at WATERTOWN — one of These —

Hoyt

(35) 1

SIMON HOYT of Somerset
Simon Hoyt [17 IS THOUGHT FIRST SETTLED IN SALEM.

Even before the 1630 departure of the Mary and John with its 140 Puritans seeking religious asylum, Rev. John White ~~was~~ had been a very busy ~~man~~ rector as ~~pastor~~ of 2 established churches, as social reformer in his home town, and as stockholder in 2 British ?merchant companies, the New England, and the Massachusetts Bay which ~~took~~ came to ~~had taken~~ over its assets, and ~~its place.~~

When James I of the KJV first ascended the throne in 1603 there were no Br. colonies on the Atlantic coast. Swampy Jamestown in Virginia became the first permanent settlement in 1607; it hedged off actual starvation only with the merciful help of Indians. Capt. John Smith was to write: "It pleased God after a while to send these people which were our mortal enemies, to relieve us with victuals . . . otherwise we had all perished". ¶Not until 1609 did these settlers hail a shipload of respectable maidens with cheers and 120 pounds each of tobacco, the going price of one of these lovelies. Thus began family life in Jamestown.

The second colony was that of ~~the~~ marshy Cape Cod Pilgrims who brought their own families in 1620. These encountered friendly natives in the persons of Squanto, Samoset and Massoit who taught them skills in obtaining seafood and growing maize; otherwise they would have likewise perished.

Enter Rev. John White in 1623, one of the stockholders of the original Dorchester Company investing in desperately needed fisheries which promptly ~~preceded To~~ ~~stationed~~ located a few fishermen on Cape Anne (Gloucester). These skilled men fished for themselves, and for England's empty tables. In 1626 Roger Conant and a few others pulled out over a fishing dispute, and founded Salem.

March 1628 the New Eng. Company, led by the visionary idealism of Rev. John White of Dorchester, obtained a land grant between the Merrimac and the Charles Rivers; most of the 90 colonists were PUritans. ?? Investors were merchants and gentry of wealth and social position, including Puritans Sir John Yonge of Colyton, the Earl of Warwick, Sir Richard Saltonstall, the Rev. Hugh Peter and John Endecott - all names we will encounter again in this narrative as well as that of William Pynchon, also named on the royal sanction of the the Mass, Bay Charter.

By 1629 one of Rev. White's parishioners, John Endecott, disinherited by his wealthy family for his Puritanism, sailed the Abigail to this Salem with 40 or 50, mostly Company servants to fish and cure sturgeon and hunt sassafras. Four hundred more followed on 5 ships to join Endecott's settlers, many of these family units.

Some genealogists believe one SIMON HOYT (this writer is ___ generation descendant), his wife Susanna and 2 sons, Walter age 8 and Nicholas, 3 or so) numbered among these settlers. If progenitor Hoyt originated in Upway, Doreet as some say, he would have lived in Rev. White's vicinity - half way the 8 mile distance between Trinity Rectory and the port of Weymouth from which harbor many a Puritan was to sail. This would locate him about 4 miles from White's powerful persuasive voice.

Others believe Hoyt came from Curry Riville in nearby Somerset, the shire of the Gillett brothers, of Mr. William Phelps and Rev. Mr. John Warham. Be that as it may, Hoyt was later to take up New World residence among the Gilletts and the Phelps, also progenitors of the writer, not only in Dorchester, Mass but also 100 miles to the westward in Windsor, Conn. He may have known them in some worship place in Somerset, some secret private chapel service in a barn, some place other than the established Curry Rivlle church with its handsome glass windows and carved oak doors and surpliced clergy. For if Hoyt were not a Puritan in Eng, he soon became one in New England.

(70)

(33)

(12)

Banks is of the opinion that Hoyt left for Salem in April of 1629 with the so-called "Higginson Fleet" - a sail of 5 or 6 ships - as it included numerous passengers from Upway. If so, Hoyt and family may have been among the 100 planters aboard the Talbot, Higginson's flag ship. Rev. Francis Higginson, Leicester vicar, had organized this exodus; He had received his MA from Jesus College, Cambridge, and had been properly ordained by an Anglican bishop in the tradition of apostolic succession. He was a boyhood chum of Rev. Thomas Hooker, now preaching at Chelmsford and attracting the unenviable attention of Laud, the Bishop in charge of all Essex clergy. Within 4 years Hooker would be in the Bay Colony himself.

Rev. Higginson's Journal made clear the motives for his expedition: "The Company of New England, consisting of many worthy gentlemen in the city, London, Dorchester, and other places, aiming at the glory of God, the propagation of the Gospel of Christ, the conversion of the Indians, and the enlargement of the King's Majesty's dominions in America, and being authorized by his royal letters patents for that end . . . ."

The Hoyt family's motive, forgoing to Am., in unregistered. But Higginson noted further that his god-fearing group was not hesitant to forsake "their own chimney corner" in safe easy towns to "see these wonderful works of Almighty God". At the time of disembarkation, the preacher did not know that aboard the Talbot his little invalided daughter would die of smallpox and be the first of that expedition to be buried at sea. "God's will," he said, the resigned statement of all Puritans.

Higginson's co-leader was Samuel Skelton, a passenger on the George along with 52 others; some think Hoyt may have been on this vessel. Rev. Skelton, also of Cambridge, had been chaplain to the Puritan Earl of Lincoln and the vicar of Sempringham. He too had been silenced for non-conformist views, for even vicars were suspended by Laud for "Gospel preaching" instead of reading the service as the law required.

Although he did not realize it, Higginson's words were ~~a pre-~~ prophetic diction of Hoyt's wandering future in New England. For no less than 7 times Hoyt was to change towns and build new "chimney corners" in new places, often in some remote meadow or _____ which he was the first to inhabit, an unusual arrangement for ~~a~~ the godly ~~people~~ who had covenanted to live together.

Hoyt, (pronounced Hight then, ~~and~~ has been spelled 40 different ways) It was an old Eng word and is believed to have referred to a character trait — "high spirits." Or if used in derision, "a meek man." This latter meaning would hardly apply to our Simon Hoyt, for this transient ancestor could scarcely have been known for meekness as he restlessly uprooted himself time and again from the community of Saints, most of whom were ~~unduly~~ strongly attached to the power of the parson.

But if Hoyt were one of the 100 planters aboard the Talbot that day she weighed anchor at ___, he would have heard Higginson say to the company aboard that vessel and viewing for the last time the fading shoreline of "deare England", "Farewell . . . . We do not go to New England as separtists from the Church of England, tho we cannot but separate from the corruptions in it; but we go to practice the positive part of church reformation, and propagate the gospel in America."

The Atlantic passage ~~was~~ proved difficult. Winds and waves were boisterous; they prayed, but "not out of a book". Lost in Grand Banks' fog, they read Scripture. Not all of the trouble came from the perils of the sea. A wicked ~~mocking~~ man aboard, mocked them; he died of smallpox. Five "beastly Sodomitical boys" aboard, that vessel would be referred to Gov. Endecott in Salem, who sent them back to England for punishment.

Hoyt

But the day came when great sheets of yellow flowers floating on the sea ~~brought~~ tide swept ~~out~~ from low meadows ~~by the tides~~ told them land was near. And so they came to port June 27, 1629, at Cape Anne.

Rev. Higginson was to write, "We had a pious and Christian-like passage. . . . We constantly served God morning and evening by reading and expounding a chapter, singing, and prayer!"

But whatever Rev. Higginson is said to have said that first day into the sail, about Separatism failed to develop, for before that summer ended Frances Higginson and Samuel Skelton organized the first Congregational Church in Salem and in America, that is, the first truly independent Puritan congregation. A Separatist church indeed!

Simon Hoyt evidently did not qualify as one of its charter members. Was there convincing evidence ~~of~~ that saving grace necessary for his church membership, ~~then~~ was lacking, according to the judgmental clergy's satisfaction?

It would be 3 years before ~~the~~ a "godly minister", Rev. ~~R~~. Roger Williams, more independent than they all, would show up in Salem to ~~long~~ organize a church like the Ch of Engl, rail against that unprecedented Puritan action, as he was to advocate complete separation of Church and State. His stance was that the individual conscience should be subject to neither ~~—~~ notion that soon got him in deep trouble in the Bay Colony.

This writer wonders if ancestor Simon Hoyt, ever moving restlessly onward, might not have gone along with that opinion. Was he too to a sort of become a Seeker as Williams was to finally admirable consider himself in Rhode Island which he founded? ¶ A Seeker was worse than a Puritan. Worse then an Antinomian ~~a Quaker~~, even. In becoming Protestant, Eng had not divided evenly solely into two tidy groups - Anglicans and Puritans. Dissenters to the State Church ~~xxxxxx~~ included Separatists, Ranters, and Baptists. Before the century ended heretics called Quakers would emerge.

But Seekers were anarchistic malcontents. They were individuals who drifted, wanting no leaders - government or ecclesiastical. They decried law and organization of any kind. They called no man leader. They seemed rootless. It is best to impossible to build a society on these principles as most came to realize

With John Winthrop the Great Migration of the Puritans had begun!

In that first year 17 ships from Southampton carried upwards of 2000, mostly from East Anglia, shires of _____ _____ _____ And the migration continued from various ports throughout the decade. As some Port Books of the 1630's have partially disintegrated due to harbor dampness and age, it is difficult to ascertain the names of ships and their masters for all those emigrating Puritans during this ~~Puritan~~ migration.

But leave Old England they did, some 20,000 of them - cramped in dark quarters short on candles as these comforting tallows were dangerous to wooden ships with pitched rigging and canvas sails. Seasick, they scrcely kept down adqueate amounts of tiresome rations of peas and pork; fortunate indeed was the family with a live sheep for butchering for fresh meat. Some adults succumbed to small pox; some babies were born at sea. Fleeing Rev. John Cotton who sailed aboard the Griffin in 1633 ~~1630~~ to name his son born aboard that vessel, "Seaborn". Cotton - - - - - -

As early as 1635 Bishop Laud's suspicions regarding Puritan colonies made it increaseinly difficult to migrate to New England, but the determined found a way. Numbered among thouse bound for the Massachusetts Bay Colony in that year were a number of the writer's emigrant ancestors, all ordinary people who could scarcely claim the attention of the powerful Bishop of the See of London, as had Rev Cotton. These were John North of Yorkshire, and Thomas Dibble of the Somerset village of Glastonbury. North left on the Susan and Ellen, in late winter. That same season of 1635 another Somerset family left for Boston,- Robert, age 39 and Elizabeth Heustead, with a ~~toddler~~ 15 year old son, Angell. Early spring young Thomas Barber boarded the Christian along with 19 other servants of Sir Richard Saltonstall to be led by Francis Stiles in ~~some new world~~ a carpentry projects on an estate Saltonstall planned to establish on the lower Connecticut River.

What prompted others of my progenitors to come in this period of the Great Migration, and under what circumstances?

William Wilcockson of Hertfordshire Eng. left in the fall of 1636. Born in 1601, William lived with his family at St. Albans, also the home of the Pembertons. At this place a James Williams married a Pemberton daughter, Alice, and they removed to London where they became the parents of the celebrated Roger Williams, now of the Providence plantation. Roger had taken leave of Eng aboard the Lion out of Bristol in 1631, along with a Mr. Throgmorton, friend of Thomas Cornell, and perhaps Cornell himself to temporarily spy out the land for future settlement. More on Cornell later, as he too, was a progenitor of the writer.

Our William Wilcockson was a weaver of linen, a textile home industry to have fallen on hard times. Charles I had not raised the wages of textile workers for 5 years prior to this, but allowed prices for food and other necessities to escalate. He kept a royal monoply on coal and salt and beer and leather, thus grinding down the workers and artisans. By 1634 these suffered great unemployment; perhaps Wilcockson among them.

In 1636 when Wilcockson boarded a vessel bound for New England, he departed from London where James Williams, mentioned above, had pursued his business of merchant-tailor. But by 1636 this same James' ordained clerical son Roger, who 5 years earlier described by welcoming Gov. Winthrop as a "godly minister", fallen into the clutches of the Bay Colony's disapproving Boston oligarchs; he had been banished for heresy, and even now was seeking refuge among the less savage Narragansetts.

When Wilcockson's restless foot came to rest, it did so in neither the banished Rogers fledgling Providence plantation nor yet in the rigid Bay Colony. William Wilcockson and his wife Margaret established their New World residence in the slightly more liberal river colony of Hartford, founded by Rev. Thomas Hooker. In Conn then, a Congreg deacon descendant would contribute the Wilcockson branch to my Gillett lineage.

(11)

What prompted others of my progenitors to come in this period of the Great Migration, and under what circumstances?

William Wilcockson, of Hertfordshire Eng. left in the fall of 1635. Born in 1601, William lived with his family at St. Albans, also the home of the Pemberton's. At this place a James Williams married a Pemberton daughter, Alice, and they removed to London where they became the parents of the celebrated Roger Williams, now of the Providence plantation. Roger had taken leave of Eng aboard the Lion out of Bristol in 1631, along with a Mr. Throgmorton, friend of Thomas Cornell, and perhaps Cornell himself. Temporarily spy out the land for future settlement. More on Cornell later, as he too, was progenitor of the writer.

Our William Wilcockson was a weaver of linen, a textile home industry to have fallen on hard times. Charles I had not raised the wages of textile workers for 5 years prior to this, but allowed prices for food and other necessities to escalate. He kept a royal monopoly on coal and salt and beer and leather, thus grinding down the workers and artisans. By 1634 these suffered great unemployment; perhaps Wilcockson among them.

In 1635 when Wilcockson boarded a vessel bound for New England, he departed from London where James Williams had pursued his business of merchant-tailor. But in 1635 this same James' ordained clerical son Roger, 5 years earlier described by welcoming Gov. Winthrop as a "godly minister" fallen into the clutches of the Bay Colony's a Boston oligarchs; and had been banished for

and even now was seeking refuge among the Iaea savage Narragansetts.

When Wilcockson's restless foot came to rest, it did so in neither the banished preacher's fledgling plantation nor yet in the rigid Bay Colony. William Wilcockson and his wife Margaret established their New World residence in the slightly more liberal river colony of Hartford, founded by Rev. Thomas Hooker. In Conn then, a decon descendant would contribute the Wilcockson branch to my dilletti lineage.

Caught up in this economic ~~bind~~ was another ancestor, Richard Austin the tailor from Bishopstoke, Hampshire. In 1638 he and Elizabeth and their two sons, Anthony then only two, boarded the Bevis at Southampton for better opportunities in the New World, & set in Watertown. Anthony's duaghter would also marry into the Gillett family. The ancient name Austin is thought to be derived from a Xtn sect who were followers of St Augustine, presumably the medieval apostle of the 2, + not the celebrated 4th c Bishop of Hippo author of the Confessions of City of God.

That same year or thereabouts, two Exxex ancestors, William Thorne and John Reynolds took leave of their Old England homes. And also a William Quinby. These three progenitors were to take up residence in the English (mostly Puritan) settlements on Long Island, courtesey of the tolerant Dutch government under Gov. Kieft. The second and third generation of these families helped make up the Quaker branch of our family ~~three~~ tree, although none of these heads ~~were~~ were of Fox's sect themselves, for in 1638 George Fox the founder was just a lad squirming under the stern gaze of his weaver father, the "Righteous Christer" soon to be appointed churchwarden in the Church of England in ~~the~~ a Leicestershire parish. See p. 7b

About this same time a Stockdale Coddington (not known to be kin to William Coddington of Boston and later Gov. of R.I.) and his son John left their Surrey home for Massachusetts and Maine. My particular branch of Coddingtons also became Quaker ~~soon after~~ following the colonial period after first being Puritan in New England and New Jersey, 2nd Later ~~Then~~ as New Yorkers ~~only~~ to ally themselves with the Dutch Reformed ~~as New Yorkers~~ Churches.

But wrote Coddington etc. . . .

Wm. Quenby (insert) (43) 76

It is thought that the Quinby family dates back to the Norman conquest of William the Conqueror. De Quenbys, they were then. In English the name meant queen and bye, ie, Queen's Village. Our branch spelled the family as QUIMBY.

While the first Quinbys may have been to the manor born in and around Leicester, our Quimbys are thought to be gentry from the shire of Surrey, possibly of Freemantle Manor of Windlesham and Bagshott. The Quimby coat-of-arms (if indeed any was registered) was said to sport bears, 2 black and 1 silver. All, interestingly enought, muzzled. Our branch of this family became quiet Quakers quietly dwelling in peace on Long Island.

Those earliest Quinbys were Catholic, of course, before the Prot. Ref. came to Eng. Some were devout; - a Lat translation of one De Quenby's will shows how devout.

While dutifully leaving the usual material possessions to kith & kin - a sword & buckler to a son, a blue gown trimmed with black fur to a nephew, 6 silver spoons to his wife, the bulk of De Quenby his est. went to benefit of his soul. After consigning it to an omnipotent God, the blessed Mary & all the Saints, he left monetary bequests to the Mendicant Bros, to the Brotherhood of the Lord's Prayer, to his parochial church, & to the cathedral in Yorkshire - esp. for tithes & oblations forgotten or neglected. But many a pence & shilling went to hedge his worried soul - for 60 masses to be said in that first wk (week) of his burial, 10 # (pounds) of candles to be burned around his body, & for 15 masses to be said on the anniv. (anniversary) of his death. All the rest of his goods not specifically bequeathed was to be spent "in celebrating masses for my soul in the church of St. Elena". Thus this Quinby provided for his soul in 1394. He was by prof. a maker and seller of parchment in Aldewerke, Yorkshire. One wonders if some of his finest parchment ever made it to copiers of anc. (ancient) illuminated Bible manuscripts bound to pulpits in cathedrals in his shire.

(back to p 7

Not one of these ordinary people were influential Puritan divines of Oxford and Cambridge as were their pastors, and would hardly ~~claimed the attention of~~ fall under the the heavy hand of a Bishop bent on repressing non-conformists. How could these humble folk provide a threat to an ambitious ecclestiastic ~~bent~~ on the way To becoming the Archbishop of Eanturbury?

And yet they did. As ordinary people they too left the Anglican communion, more or less secretly to worship in clandestine chapel services with "separtist" congregations ~~where the~~ whose clergy ~~they preferred~~ wore severe black instead of the white surplice. As worshippers they ~~and~~ were allowed to pray improvised prayers strange to the Book of Common Prayer, ~~they~~ and rarely knelt while doing so. Secretly many ordinary Puritans subscribed to the private chapels of ~~regional~~ county Puritan squires like Sir Henry Rosewell of Devon who tried to leave the Anglican Church to exercise freedom of worship according to the tenents of the "true religion" held in his mind. ~~His~~ The Bishop ~~hailed~~ nailed him before the High Commission to answer to charges of converting an abandoned monastary oratory into a private chapel staffed with its own domestic chaplain of Puritan persuasion. This was strictly illegal, of course. Although Esquire Rosewell protested the invasion of his privacy and his conscience, Laud required him to attend pulic worship at the parish church - at least part of the time. If the wealthy had to know-how to religious domination, what hope had the humble? ~~And then private chaplains were banned.~~ They could only flee, and did.

(lead into Thos Cornell & Hooker My people?

T.C.

(45) 1

THOMAS CORNELL

One colorful if tragically disposed ancestral family to cross the big pond in the 1630's was that of Thomas Cornell ~~of Essex~~. The name ~~was~~ (spelled Cornewall then) was of ancient origin; Our ancestor THOMAS was born around 1595. Thus ~~About~~ the final year of Queen Elizabeth's reign, Thomas in a fresh biggin of sad color must have set off for the dame school to learn his letters from a hornbook; ~~and~~ later he went to a schoolmaster for more serious book learning. As he would first try his hand at keeping an inn in the Bay Colony, he must have learned ciphering. Perhaps not well enough, for he lost his liquour license issued by the Gen. Court for double charging for the liquid refreshment offered in his victualling house in Boston But for that fiscal machination he was to blamed the cold ~~Boston~~ Mass. winter as we shall see!

About 1626 Thomas still in Eng was wed a fair maid prettily decked out in pinches and purls who had a good business head of her own, by ~~the~~ Her name ~~of~~ was Rebecca Briggs. ~~She was~~ The daughter of Henrie of ~~nearby~~ Hertfordshire, ~~but~~ later she herself had been baptized in London, her birth being recorded in St. James Church in Clerkenwell Parish. (b. 1625) Anglicanism did not become her long but yet long enough to benefit her issue. For Thomas and Rebecca' had 8 children born in England and all were baptized ~~in the Essex village of~~ at Saffron Walden, a place once known as Waledana in the eleventh century Domesday Book.

The Saffron-Walden church was said to be great and wealthy, providing well in poor relief. But it appears that in 17th C our Eng, Thomas was neither rich nor poor, ~~but~~ He probably ~~may have~~ belonged to that disappointed landless class when overpopulated Britain had no more land to divide among prolific families.

TC

(46) 2

Still one family historian believes that this Thomas Cornell held the title of "Mr." as recorded in Saffron-Walden baptismal records. Was he then of the lesser gentry, with a servant or two as ~~supposed~~ reported?

But New World records showed no evidence that Cornell enjoyed grandee status as would be true of his wealthier Mass Bay neighbors, Governor Winthrop & Cradington. Had this Thomas of Saffron-Walden been dispossessed of his holdings, for as the Crown giveth, so it taketh away? But probably another Thomas Cornell was meant here, regarding his supposed manor for it is alleged that Henry VIII, in dissovling monastary lands in the Protestant Reformation, had indeed endowed Fairsted Manor to an early Thomas Cornwell, possibly our progenitor's ancestor.

In our Thomas' boyhood, Englishmen had blossomed in the Elizabethan period. Nearly every home had discovered soap and starch, and carried on a cottage industry in textiles, or some other useful commodity. Hence As wages rose, a deliberate indigent could be forced by magistrates into gainful employment as the citizenry did not tolerate the willful poor.

Then King James I came and went, but not before he authorized a new version of the Bible with some ~~some~~ of 16 year old Thomas Cornwall's Parish rectors at Saffron-Walden ~~parish~~ participating in its preparation. However, as boy and man Thomas Cornell may have preferred the ~~so-called~~ Great Bible (so called because of its 15 x 9 inch size), an early authorized version predating the Geneva Bible by 20 years. (or ≥ 12) ~~In any case~~, Rebecca Cornell's untimely will in 1673 bequeathed the family "great bible" to _____, Whatever its origin

By the time ~~that~~ our Thomas Cornell ~~enviously~~ considered taking up land across the Atlantic, Charles I had wed Fr Catholic Henrietta Maria, dissolved the Puritan controlled Parliament, and was doing little for the economy. Burdened by overpopulation, and abused by the divine right of kings, Englishmen soon became disillusioned and ravenously hungry,

At the time Henry VIII(and Cromwell his viceregent in ecclesisti cal policy)dissolvied Catholic monasteries, he ordered Cromwell (distant kin of Puritan Oliver Cromwell yet to come) to commission Coverdale to make a new translation of the Bible. Its 1539 revised edition was to be placed in every Eng church, and the Crown even encouraged its daily perusal in every Eng home. Then he repented himself of that order, for wrangling over Scripture, which among the improperly informed erupted in church and tavern to the point of fisticuffs. The King had Parliament to limit its legal distribution to the elite; and furthermore to prescribe that only priests chould discuss it publicly. (back)

[How similar was this enactment to the policies of the Puritan oligarchy in the Bay Colony to come later...!]

(back)

(47)

less for Friday cod and everyday mutton, than for LAND.——— ——— It appears that our Thomas was among the land hungry, for these. Land had long been the source of the Cornwell wealth, as it would eventually prove for himself in America.

The tradition prevails that all the Eng Cornwells are descended from nobility, the Earls of Cornwall. This may have been true of the Essex Cornewells, but the writer of this narrative has little inclination to perambulate the misty flats of noble battlefields or medieval moated castles of Chaucerian times to search for undisputed pedigree connections to King John of Runnymede fame. Or to his bastard descendants - thru the Black Prince of the clanking black armor, and thru John of Gaunt who defended Wycliff from the Popes - for any evidence of a familial coat-of-arms — the Plantagenets notwithstanding! We leave that pursuit to others more captivated by heraldry.

Suffice it to say our Thomas was not personally to the manor born, i.e. Fairsted in Essex, for that Thomas, a gentleman of enviable estate bestowed by Henry VIII, died in 1550, nearly a half-century before our Thomas was even born. But our progenitor may have had loose ties to that one of rank and privilege.

Our Thomas likely lived more humbly at Saffron-Walden, a village noted for its weaving. He may have been engaged in some phase of the manufacture of "bay" cloth. For midway in the century of his birth, skilled Flemish weavers, driven from the Low Countries by the persecutions of the Catholic Duke of Alva, had found refuge in Protestant Essex, and had given new life to the woolen industry languishing there. This Dutch woolen cloth was imported to the Continent to provide rough military linings for Sp. and Port. armies; their better quality "say" cloth, however, would eventually end up as Quaker aprons, an item of plain clothing later Cornells doubtlessly wore for they were to embrace that faith in the New World. Perhaps Rebecca herself became a convinced Quaker before George Fox ever came to Portsmouth in 1672/3. Quaker Monthly Meetings mention that she was "strangely killed" this Sabbe year.

T.C.

(48) 4

It seems probable that Our Thomas ~~was likely~~ was influenced by Dutch ~~proximity~~ living in Engd for, Dutch refugees ~~in England had~~ there having prospered very in both cloth manufacture and in numbers ~~and were to~~ eventually hired a domnie from Holland for their Reformed congregations in Essex. This Dutch proximity to Saffron-Walden may have provided just the impetus ~~for~~ that Thomas Cornell's ~~early~~ needed to departure ~~of~~ a punitive Boston about 1639, and like Anne Hutchinson ___ years earlier, ~~took~~ to take up residence in a more tolerant New Netherlands where ~~they~~ each received land grants from Dutch Governor Kieft on Long Island Sound. Thomas Cornell ~~received~~ ~~was~~ the third grant so made ~~in~~ on Long Island ~~that place~~. In any case, Dutch ecclesistical records ~~here~~ in New York frequently mention ~~this~~ our Thos. Cornell's children - Sarah, Rebecca and Richard, and especially the baptisms of his grandchildren into the Dutch Reformed Church.

If Thomas of Saffron-Walden were not in some way engaged in English cloth manufacture, perhaps he was employed in some phase of the saffron culture for which his village was widely known. A humble man could do worse than oversee the nurture of crocus heads in July, or manage Sept. kilns which dried the chives highly prized as medicine and perfume, as condiments and coloring. Saffron, said to have been smuggled in a pilgrim's staff, had long purpled the chalky soil and provided flavoring for flat dishes since the days of Edward III. And it was costly enough to furnish parish churches with a tithable commodity dear in any market. To this day saffron remains an expensive condiment.

While Thomas Cornell was unlikely a lowly "croker" man setting out bulbs in endless rows any more than ~~owning~~ being the affluent owner ~~one~~ of ~~the~~ rich saffron gardens, neither would he be counted among the godless fellows who were wont to brag in bountiful years that "God did now shite Saffron", for those blasphemers were known to die as "starke beggars".

J.C. Thos: was no beggar. He had the wherewithal to transplant himself & considerable family to America. Here he held

And ~~Thomas in the New World was no beggar.~~ ~~He had~~ land, lots of it, in ~~two~~ 3 colonies, and for this ~~scarce~~ scarce commodity, in Old England he was willing to ~~pulled~~ up generations of roots and ~~sailed~~ to a New England.

If Thomas ~~was~~ Here not ~~into~~ engaged in saffron, then perhaps into English hops. His village was keen on hops, the ingredient for beer ~~and~~ in every English ~~man drank beer~~. household. But it is almost certain that Thomas did not keep an "ordinary" or victualling house in Essex. For according to Boston accounts he pled ignorance in managing victualling houses when the magistrates called him into ~~question~~ account regarding his overcharging, for beer, twice the legal ~~xxxxxx~~ limit, ~~for beer.~~ in fact.

But in England Thomas must have often experienced the country ordinary, if only to solace himself with a pint or so and a pipe of tobacco now and then as ~~a~~ the midwife drove him from his thatched cottage during Rebeccas' numerous birthings - 8? 11 in all, with 3 more to come in America.

What he noted in the alehouse might have provided him with supposed business accumen in seeking the tavern license from the Boston magistrates later. He could have noted ~~how merchants entrusted their wallets to the innkeepers' safety;~~ how constables in pursuit of highwaymen refreshed themselves with beer while carters opted for the common "bastard" (a cheap wine), leaving exalted coach travelers to grandly order claret ~~in real glass.~~ to be served in glass goblets.

And in England did he note the Friday serving of salted codfish from faraway Salem, a ~~port~~ fishing he may have come to know ~~along with~~ possibly in the company of the celebrated Rev Roger Williams?

—— And probably he saw that the tavern's ubiquitous pipe of tobacco was highly recommended for rheums and raw-humors. ## But what he would never know was that a pipe of tobacco - Goodwife Rebecca's own - would figure in the colonial trial 35 years down the road concerning her "mysterious death", which local Quakers scrupulously recorded in their Monthly Meeting in this same Roger William's Rhode Island Plantation in 1673.

~~No question but what tobacco was the drug of choice in the 17th~~

T.C (50) 1

The Essex of Thos. Cornell was ~~Thomas Cornell of Essex~~, a strong Puritan county. And the most popular minister in Essex was Rev. Thomas Hooker, curate at Chelmsford 30 miles from London.

How much influence did the preaching of Hooker, ~~pastor~~ curate of St. Mary, Puritan of Massachusetts, founder of Connecticut and, some believe, the Father of American Democracy, have on our Thomas Cornell of Saffron-Waldon in the north of Essex? Did he hear him as preacher and persuader?

Likely he did, not in his home parish, however, but at his county town, for only here at Chelmsford did Hooker hold license to preach. Hooker's celebrated pulpit oratory in evangelical preaching drew large numbers from miles around to hear his Gospel messages ~~to his~~ at the church of St. Mary the ~~church~~ Virgin. (OVER →)

Rev Thomas Hooker had entered Cambridge's Emmanuel College on a scholarship and later became a Fellow there. At this university he found what his soul had been searching for - assurance of salvation. This religious experience of conversion came to him at age 27, and thereafter he was to boldly emphasize heart religion from all his pulpits.

Hooker's clerical colleagues were leading non-conformists as himself. Fully one third of those first university planters of New England were Emmanuel graduates, and he knew them all. - - -

— Rev. John Cotton, a Leicestershire vicar, was an Emmanuel senior during Hooker's freshman year. Both would board the same Griffin to America, and were ~~to~~ moved remain life long friends in spite of pursuing differing interpretations of the New England theology. And both would be equally antagonistic to the Bay Colony's most infamous "heretic", Anne Hutchinson, although in 1633 when the Griffin weighed anchor with Hooker and Cotton aboard, under assumed names, the formidable Mrs. Hutchinson was a prominent member of Cotton's high-towered church at St. Botolph in Old England's Boston. Also numbered among member of Cotton's church here had been one Wm. Coddington, later Gov. of R. I. He preceded both Hutchinson & Cotton to the Bay Col; he sailed aboard the LYON in Apr 1631.

Later Cotton Mather
was to write, "The light of his ministry shone through the whole county of Essex". LAUD, now London's Archbishop, learned of it. Certainly ~~the Crown must have~~ heard.

T.C. The yr following Cotton's arrival

The very next year Mrs. Hutchinson and her large family would board this same Griffin and follow the beloved pastor to Boston (Cotton had bestowed his home town's name to the new "Citty set on a hill" in the Bay Colony), to popularity and unexpected betrayal and furor, and on to a tragic future.

Rev. Hooker knew likewise the Sempringham vicar, Rev. Samuel Skelton, later Salem's pastor in the Bay Colony. Once Hooker and Cotton, and the unfettered Rev. Roger Williams, all rode their horses to Sempringhame to confer with Skelton on Hooker's uncertain future overshadowed as it was by Bishop Laud's growing impatience with his reforming zeal and resultant secret disorders. (OVER —)

Rev. John Eliot of Jesus College, later Apostle to the Indians, was more than a mere acquaintance, for together they opened a grammar shool at Little Baddow after Hooker was banned from his Chelmsford pulpit. It was here that Eliot had his own conversion experience. He wrote: "To this place was I called, through the infinite riches of God's mercy in Christ Jesus to my poor soul, for here the Lord said unto my dead soul, live, and through the grace of Christ, I do live, and I shall live forever".

The grammar school venture soon ended when Hooker refused to appear in court to Laud's summons. Compelled to leave his wife and 4 children to the tender care of the Earl of Warwick, he fled incognito, to Holland for his life. In Rotterdam, he was to lodge with Rev. Hugh Peter, later of the Colony's Salem, where he was to learn more about the congregational form of church government which had great bearing on the development of Connecticut. Peter had been in Holland for 4 years now, since praying boldly in London's Christ Church for Catholic Queen Henrietta to forsake her idolatry and superstitition. XXX King Chas I was angered, and Peter fled.

Like Rev John White over in Dorchester, Hooker was a social reformer as well as pulpit preacher

In one sermon, Hooker warned, "God is going, his glory is departing. England hath seen her best dayes, and now ~~xiiix~~ evil dayes are befalling us . . . "

Little wonder Connecticut wanted to flee a land so doomed!

Was our non-clerical and humble progenitor Thomas Cornell in agreement with the theological beliefs of these Emmanuel divines? —Probably not, for as settler in New England he did not align himself with autocratic Rev. Cotton in Boston, nor follow promotor Rev. Hooker to his plantation founded on the lower Connecticut River, nor take up residence in the Providence, R.I. plantation of the ~~independent~~ banished Roger Williams, ~~to Portsmouth, R.I.~~

He and his family would follow excommunicated Anne Hutchinson to Portsmouth, R.I. ~~And Anne was~~ Wm. Coddington would become their Gov. These Bostonians, charged with Antinomianism, a more serious threat than the new Boston oligarchy would be to the ~~simultaneous~~ war with the Pequot Indians occurring at that time. But this story will be told in greater detail in a later chapter.

Was our non-clerical and humble progenitor Thomas Cornell in agreement with the theological beliefs of these Emmanuel divines? Probably not, for as settler in New England he did not align himself with autocratic Cotton in Boston, nor follow promotor Hooker to his plantation founded on the lower Connecticut River, nor take up residence in the Providence plantation of the independent banished Roger Williams, to Portsmouth, R.I.

He and his family would follow excommunicated Anne Hutchinson to Portsmouth, R.I. And Anne was charged with Antinomianism, a more serious threat to the Boston oligarchy than the bloody war with the Pequot Indians. But this story will be told in greater detail in a later chapter.

T. Did our Cornells number among the hated Antinomians? 4

(53)

We have already noted that in becoming Protestant, formerly Papist England was never neatly divided into two opposing factions - those supporting the Anglican Church of England, and its dissenters, i.e. the Puritans. In the bitter battles defining a new theology and creed, many non-conformist groups proliferated — and sought rural barns for secret worships — Unitarians, Anabaptists, Separatists, Brownites, Seekers and Ranters. Could Thomas and Rebecca Cornells of Saffron-Waldon, and particularly Rebecca's dear brother John Briggs who also sailed to Boston, been influenced by some of these splinterings?

Brownes' baptist tract, which may have served to influence Rev. Roger Williams, promoted the idea that the Christian could develop his own creed based on the Bible, that he could choose his own leaders, and that he should be able to enjoy religious freedom without interference. In other words, there was no rule but the Bible, no authority but Christ.

We have seen that the Seekers were anarchistic drifters, politically and religiously. The Ranters were also viewed as unrestrained individuals. Prone to lawless loose living, flouting moral standards, these believed that "election to salvation" by God was assured regardless of conduct. ~~With this view~~ The staunch Puritan of the black Socon was utterly in disagreement with this view. His dilemma, of course, was the contradiction between visible sanctity (the high moral conduct demanded by the community) versus the "election" of God by grace. We shall soon see that "visible" sainthood won out.

Furthermore, the Puritan believed that God's will was revealed between the pages solely of the Bible. And, moreover, that only an educated ministry (preferably from Cambridge) had suffieient knowledge in Logick, Rhetoric, Grammar and Biblical Languages (Gr. and Heb.) to discover the real meaning of TRVE religion, a notion to which Anne Hutchinson, vigorously took exception. And it cost her dearly. Altho privately tutored by her ordained father of St. —— she was deemed imminently unqualified to criticize the ministerial sermon, which practice iniatated the Antinomian controversy in Boston.

We have already noted that in becoming Protestant, formerly Papist England was never neatly divided into two opposing factions - those supporting the Anglican Church of England and its dissenters, i.e. the Puritans. In the bitter battles defining a new theology and creed, many non-conformist groups proliferated - Unitarians, Anabaptists, Separatists, Brownites, Seekers and Ranters. Could the Cornells of Salfron-Walden and particularly Rebecca's brother at John Bridge who also went to Boston, been influenced by some of these splinter-ings? Browness' baptist tract, which may have served to influence Roger Williams, promoted the idea that the Christian could develop his own creed based on the Bible, that he could choose his own leaders, and that he should be able to enjoy religious freedom without interference. In other words, there was no rule but the Bible, no authority but Christ.

We have seen that the Seekers were anarchistic drifters, politically and religiously. The Ranters were also viewed as unregenerated individuals. Prone to lawless loose living, flouting moral standards, these believed that election to salvation by God was assured regardless of conduct. With this view the Puritan was utterly in disagreement. His dilemma, of course, was the contradiction between viable sanctity (the high moral conduct demanded by the community) versus the election of God by grace. We shall soon see that "visible" sainthood won out.

Furthermore, the Puritan believed that God's will was revealed solely in the Bible. And moreover that only an educated ministry (preferably Cambridge) had sufficient knowledge in logick, Rhetorick, Grammar and Biblical Languages (Gr. and Heb.) to discover the real meaning of Gods religion, to which Anne Hutchinson took exception. Altho privately tutored by her ordained father of St. ____ she was deemed imminently unqualified to criticize the ministerial sermon, which practice initiated the Antinomian controversy in Boston.

T.C.

(54)

Subscribers to the belief in held by
~~Those subscribing to~~, a more mystical union with God as Mrs. Hutchsinson, and even more so ~~the latter~~ by Quakers, to come later, ~~to come along a little later,~~ were ~~also~~ great believers IN that God's will could be ascertained from an immediate personal revelation. It would appear that Rev. Thomas Hooker in England at least was of this notion ~~persuasion~~ for in his farewell sermon at Chelmsford in Essex, he preached, "Shall I tell you ~~what~~ God told me. Nay, I must tell you on pain of my life. God has told me this night that he will destroy England". He was prone to "revelation," here at least- a dire prophecy ~~which did not materialize~~ ~~corrected~~ ~~canceled~~.

While Thomas and Rebecca Cornell were religious, they ~~may~~ MUST not have been solidly Puritan. One may suspect that one or both may have been caught up in one of these restless, or mystical sects, seething in ~~xxxxxxxx~~ England's religious cauldron. All of these sects while believing in heart religion chose to be committed to ~~any~~ NO special creed. To these ~~a~~free wheelers, private revelation from God superceded the importance of the clergy - Cambridge or Oxford ~~or otherwise~~ not withstanding. To them unrestrained religion was better felt than "telt" as logically explained by Parson Anybody!

Independents is what the Cornells, likely, were, prone to individual revelation. Rebe~~cc~~a' own brother John Briggs, who also would take up residence in Boston and later in Anne Hutchinson's Portsmouth, colony, as one of its founders, would long be remembered for his "visions", for a notable one of these ~~started~~ initiated, the criminal investigation of sister Rebecca's murder. This would suggest that John Briggs and his oldest sister Rebecca Cornell of ~~nearby~~ Hertfordshire, England, may not have stemmed from, orthodox, Puritan roots.

In any case Rev. Hooker's visionary farewell sermon at Chelmsford was an awesome warning for those inclined to act on ~~toward~~ personal revelation. These felt "led" to leave, and did in great numbers.

Those subscribing to a more mystical union with God as Mrs. Hutchinson, and even more so the ~~xxxx~~ Quakers to come along a little later, were also great believers that God's will could be ascertained from an immediate personal revelation. It would appear that Rev. Thomas Hooker in England at least was of this persuasion for in his farewell sermon at Chelmsford in Essex, he preached, "Shall I tell you what God told me. May, I must tell you on pain of my life. God has told me this night that he will destroy England".

While Thomas and Rebecca Cornell were religious, they may not have been solidly Puritan. One may suspect that one or both may have been caught up in one of these restless, or mystical sects, seeking in tumultuous England's religious cauldron. All of these sects while believing in basic religion chose to be committed to any special creed. To these free wheelers, private revelation from God superseded the importance of the clergy, Cambridge or Oxford or otherwise. To them unrestrained religion was better felt than "felt" as logically explained by Parson Anybody!

Independents is what the Cornells were, prone to individual revelation. Rebecca's own brother John Briggs, who also would take up residence in Boston and later in Anne Hutchinson's Portsmouth as one of its founders, would long be remembered for his "visions", for a notable one of these started the criminal investigation of slater Rebecca's murder. This would suggest that John Briggs and his oldest sister Rebecca Cornell of nearby Hertfordshire may not have stemmed from Puritan roots.

In any case Rev. Hooker's visionary farewell sermon at Chelmsford was an awesome warning for those inclined toward personal revelation.

Trunks packed with essentials, hogsheads of chattels carted to the port city, children in tow, the Cornells and related Briggs booked passage on some now unknown unnamed unproven ship, and set sail for distant shores thought to be safer from the wrath of an offended Deity if not from the growing discontent of offended ~~Natives~~ Indians losing their heritage to white encroachment. Among Cornells numerous children baptized in England was the infant John, one of the writer's two progenitors from the sons of this family. The other one, the older Richard Cornell was temporarily left behind at _____ to come ____ years later to Long Island to serve as a magistrate at Flushing, the home of later Cornells

It is thought by some family historians that Thomas Cornell had made an earlier brief sojourn in Salem, he having arrived it is supposed, on the same 1631 voyage of the Lyon which brought over Rev. Roger Williams and John Throckmorton, the first to challenge the Boston oligarchy and to found R. I.; the other, Mr. Throckmorton, in order to escape the autocratic rule of that same oligarchy, was to lead 35 families to Dutch-held Long Island where "freedom" by comparison breathed more easily - ~~easier~~.

If Cornell were one of the "20 others" aboard the Lyon noted by Gov. Winthrop, he did not long remain in the Bay Colony for his wife Rebecca had children born and baptized at Saffron-Waldron after 1631, several of them. But is known that Cornell and Throckmorton of the Lyon were good friends and neighbors. It is known that one of the Englishmen settling Throggs' Neck on Long Island was our Thos Cornell with his family. But alas, both families were to suffer losses here to both persons and property in the same Indian massacre which ended the life of poor Anne Hutchinson situated on an adjacent property. All this was reported by Rev. Roger Williams, an eye-witness, then in New Amsterdam awaiting a ship to take him to England to procure the R.I. charter. More about this later.

Trunks packed with essentials, bedsheads of chattels carted to
the port city, children in tow, the Cornells and Briggs booked passage
on some unproven ship, and set sail for distant shores safer from
the wrath of an offended Deity if not from the vowing disconsent
of offended Neighbors. Among Cornells numerous children baptized in
England was the infant John, one of the writer's progenitors from
this family. The other one, the soldier Richard Cornell was temporarily
left behind at _____ to come _____ years later to Long Island to
serve as a magistrate at Flushing.

It is thought by some family historians that Thomas Cornell
made a brief sojourn in Salem, he having arrived it is supposed, on
the same 1631 voyage of the Lyon which brought over Roger Williams
and John Throckmorton, the first to challenge the Boston oligarchy and
found R. I.; the other, Throckmorton, in order to escape an auto-
cratic rule of that same oligarchy was to lead 35 families to Dutch-
held Long Island where freedom by comparison prevailed easier.

If Cornell were one of the "20 others" aboard the Lyon mentioned
by Gov. Winthrop, he did not long remain in the Bay Colony for his
wife Rebecca had children born and baptized at Saffron-Walden after
them. But it is known that Cornell and Throckmorton of the Lyon were
good friends and neighbors. It is known that one of the Englishmen
settling Throggs' Neck was our Thos Cornell with his family. But
alas, both families were to suffer losses dear to both persons and
property, in the same Indian massacre which ended the life of Anne
Hutchinson situated on her adjacent property. All this was reported
by Roger Williams, an eye-witness, then in New Amsterdam awaiting a
ship to take him to England to secure the R.I. charter.

TC

(36)

But the first recorded evidence of Thomas Cornell's residence in the Bay Colony was 1638. He was granted a liquor license to the Boston tavern he purchased from the recently banished Mr. Baulstone, one of the business men disenfranchised and exiled for taking a stand with Mrs. Hutchinson in the Antinomian controversy.

Nor would innkeeper Cornell long remain here in oppressive Boston. Freer climes beckoned elsewhere, and large landholdings were to be granted by more magnanimous Dutch, if not by the English oligarchy. But his major residence would prove to be Rhode Island, at Aquidneck founded by banished Anne Hutchinson and her followers, one of whom was John Briggs, Cornell's brother-in-law, the visionary brother of Rebecca.

****

The Cornells, as it turned out, departed England at the right time. For Rev. Thomas Hooker's dire warning about England's "evil dayes are befalling us" was just around the corner.

Within a decade, the Royalist army of deposed Charles I, having been routed by Cromwell's invincible Ironsides, was to camp at Cornell's town of Saffron-Waldron. Here, 30,000 disgruntled troops would await their military pay sorely in arrears; Parliament only half complied with their demands.

The Royalist army then captured their King in hiding as prisoner of Parliament, and escorted him the 40 miles back to London. Here in January 1649, a Rump Parliament ordered the King to the executioner's chopping block.

England then became bitterly embroiled in a bloody Civil War waged between the Crown, and one Oliver Cromwell, the Puritan leader attempting to overthrow that autocratic King.

But the first recorded evidence of Thomas Cornell's residence in the Bay colony was 1638. He was granted a liquor license to the Boston tavern he purchased from the recently banished Mr. Saulstone, one of the business men disfranchised and exiled for taking a stand with Mrs. Hutchinson in the Antinomian controversy.

innkeeper

Nor would Cornell long remain here in oppressive Boston. Freer climes beckoned elsewhere, and large landholdings were to be granted by more magnanimous Dutch if not by the English oligarchy. But his major residence remained in Rhode Island, at Aquidneck founded by banished Anne Hutchinson and her followers, one of whom was John Briggs, Cornell's brother-in-law.

****

The Cornells, as it turned out, departed England at the right time. For Rev. Thomas Hooker's dire warning about England's "evil dayes are befalling us" was just around the corner.

Within a decade, the Royalist army of deposed Charles I having been routed by Cromwell's invincible Ironsides was to camp at Cornelia town Saltron-Waldron. Here, 30,000 disgruntled troops awaited their military pay sorely in arrears; Parliament only half complied with their demands.

The Royalist army then captured their King in hiding as prisoner of Parliament, escorted him the 40 miles back to London. Here in January 1649, a Rump Parliament ordered the King to the executioner's chopping block.

For England then was bitterly embroiled in a bloody Civil War waged between the Crown, and one Oliver Cromwell the Puritan leader attempting to overthrow the autocratic King.

(57)

THE PEARSALL LINEAGE:

In the early 17th century Edmund Pearsall, Citizen and Grocer of London, and his sons Robert and Thomas hoped to make a killing as tobacco merchants, since Sir Walter Raleigh had ~~earlier~~ introduced to Queen Elizabeth's court the wonders of that "pagan weed". It was welcomed both as a pleasurable pastime and as a curative property, especially for the dreaded pox.

The weed was dear in any market, both in England and on the Continent, and promising huge profits. Altho ~~the~~ merchants were ~~class~~ ~~was~~ looked upon with disfavor by the kings for they were men of wealth, apowers, mercantilism was in and worth the risk. The Pearsalls could do worse.

While Raleigh ~~the~~ gallant soldier and champion of the Huguenots, poet and philosopher, adventurer to the Americas, had succeeded in making smoking fashionable for England's elite, he had signally failed in planting the Roanoke colony. The first permanent English settlement, therefore came in 1607 thru the efforts of the Jamestown colonists under Capt. John Smith whose ~~celebrated~~ neck was saved by ~~little~~ the celebrated Pocahontas.

After barely surviving several starving winters thru the mercy of Indians and their wonderful maize, these colonists welcomed a Puritan clergyman, Rev. Alexander Whitaker of Cambridge, who arrived with sustenance of a different sort, spiritual succour. As private chaplain to Gov. Dale, he was soon to become the Apostle of Virginia.

This earnest missionary's first native convert was Pocahontas then being held hostage in Jamestown in hopes the Indians would release some English prisoners. The ruse failed to move Powhatan. ~~failed~~.

Now Rev. Alexander was the devout missionary brother of Ann Whitaker, Robert Pearsall's wife. Both Rev. Alexander and his merchant bro-in-law Robert went to Virginia about the same time, Alexander with his M.A.'s Bible, and Robert to investigate the possibilities of the tobacco trade for ~~the~~ Pearsalls London business. Alexander and Ann were the

children of Rev. William Whitaker, Master of St. John's of Cambridge. This divine had 2 other sons - Jabez who also sailed to Va to become an early member of the House of Burgesses, and Richard, a noted printer and bookseller of London.

The Whitakers were Puritans; ~~altho~~ Still Rev. Alexander wore the Anglican surplice while ~~instructing~~ preaching. He instructed Pocahontas in the Christian faith and in the Eng language. He baptized her, giving her the Christian name "Rebecca".

Upon receiving the Governor's permission to marry a native, widower John Rolfe, the tobacco planter, wed the daughter of Powhatan to ease the loneliness of his heart and at the same time perhaps placate the hostile Indian chieftain. After a couple of fine tobacco harvests, Rolfe was able to export the first cargo of Am. tobacco back to England.

In 1616 JOHN ~~he~~ himself and his Indian wife took sail for Eng whereupon Pocahontas was presented to the court of James I as "Lady Rebecca". In London she was an immediate sensation, honored as a princess and properly WINED ~~winded~~ and dined.

John's tobacco was also well received, for long before Raleigh, now languishing in the Tower and having just penned ~~busily penning~~ his modest History of the World, had popularized the use of tobacco in Eng despite ~~his King's~~ the Commons vitriolic remonstance.

While it was King James who warned the civilized against this "stinking custom" of barbarous and godless Indians, it was Columbus of Spain who first discovered islanders smoking the weed by ralling it into cigars for insertion into the nose. ~~And~~ Printers Drake & Hawkins, ~~Raleigh's friend,~~ ~~who~~ introduced it to England; Raleigh made it popular.

children of Rev. William Whitaker, Master of St. John's of Cambridge. This divine had 2 other sons - Jabez who also sailed to Va to become an early member of the House of Burgesses, and Richard, a noted printer and bookseller of London.

The Whitakers were Puritans & Rev. Alexander wore the Anglican surplice while instructing Pocahontas in the Christian faith and in the Eng language. He baptized her, giving her the Christian name Rebecca.

Upon receiving the Governor's permission to marry a native, widowed John Rolfe the tobacco planter wed the daughter of Powhatan to ease the loneliness of his heart and at the same time perhaps placate the hostile Indian chieftain. After a couple of fine tobacco harvests, Rolfe was able to export the first cargo of tobacco back to England.

In 1616 he himself and his Indian wife took sail for Eng where upon Pocahontas was presented to the court of James I as "Lady Rebecca". In London she was an immediate sensation, honored as a princess and properly wined and dined.

John's tobacco was also well received, for long before Raleigh, now in the Tower and busily penning his modest History of the World, had popularized the use of tobacco in Eng despite His Majesty's virtuous remonstrance.

While King James warned the civilized against this "stinking custome" of barbarous and godless Indians, it was Columbus of Spain who first discovered Islanders smoking the weed by rolling it into cigars for insertion into the nose. And Hawkins, Raleigh's friend, who introduced it to England.

In his Counterblast to Tobacco published in Eng in 1604, King James scored the craze as a "custom loathsome to the eye, hateful to the nose, harmful to the brain, dangerous to the lungs" -- a surprisingly modern condemnation assessment. He held no love for secondhand smoke either, lamenting that the "clean complexioned wife" would be compelled to "live in perpetual stinking torment".

The Br. elite, however, was of another opinion and praised it to the skies. These fashinable, paying scant ~~head~~ heed to the Stuart monarch's lambast, coursed gaily to London's 7000 tobacco shops to receive instruction on how to pass smoke through the nostrils like the island heathen.

As James I, of the Stuart dynasty ~~came to the~~ ascended tHE throne, my branch of the Pearsall family ~~was~~ soon became engaged in the international tobacco trade in England, Holland and Virginia . How could Pearsall enterprises possibly fail in dealing in this 17th century drug of choice?

But they did, eventually.

From 1613 our Thomas Pearsall managed his father Edmund's business from London, later purchasing a share of it for his own. He too became a member of the Grocer's Guild of London, and as merchant traveled to 2 continents in the interest of becoming a major shipper of the pagan weed wildly popular in his hometown of London.

In 1617 Pocahontas, still lionized in Eng, died of smallpox and was buried there; John Rolfe, once again a widower, returned to his Va. tobacco lands. Their spiritual mentor, Rev. Alexander Whitaker, drowned in Va. And Sir Walter Raleigh, already under the sentence of death for treason, but hoping to redeem himslf by leading 14 sail to wrest the Orinoco from Spain for dear England, failed once again; he walked to his gallows comforted only by a pipe of expensive tobacco. The Pearsall brothers — ~~Both~~ Robert and

In his Counterblast to Tobacco published in 1604, King James scored the crops as a "custom loathsome to the eye, hateful to the nose, harmful to the brain, dangerous to the lungs" -- a surprisingly modern assessment. He held no love for secondhand smoke either, lamenting that "clean complexioned wife" would be compelled to "live in perpetual stinking torment".

The elite, however, was of another opinion and praised it to the skies. These fashionable,paying scant heed to the Stuart monarch's lambast, coursed daily to London's 7000 tobacco shops to receive instruction on how to puff smoke through the nostrils like the island beaten.

As James I of the Stuart dynasty came to the ENG throne, my grand of the Pearsall family was soon engaged in the international tobacco trade in England, Holland and Virginia . How could Pearsall enterprises possibly fail in dealing in this 17th century drug of choice?

But they did, eventually.

From 1613 our Thomas Pearsall managed his father Edmund's business from London, purchasing a share of it for his own. He too became a member of the Grocer's Guild of London, and as merchant traveled to 2 continents in the interest of becoming a major shipper of the pegan weed wildly popular in his hometown of London.

In 1617 Pocahontas still ilonized in Eng died of smallpox and was buried there; John Rolfe, once again a widower, returned to his Va. lands. Their spiritual mentor, Rev. Alexander Whitaker drowned in Va. And Sir Walter Raleigh already under the sentence of death for treason, hoping to redeem himself by leading 14 sail to wrest the Orinoco from Spain for dear England failed once again; he walked to his gallows comforted only by a pipe of expensive tobacco. Both Robert and

Thomas-Pearsall by now had were traveling extensively, building up their marketing of tobacco. Both were now married - Robert to Ann Whitaker, and Thomas, the writer's ancestor, to Mary Brent of Gloucester & London.

The first Brents of Normandy appeared in Eng with William the Conqueror in the conquest of 1066. Since then sundry members of this prestigious family had held manors, knighthood, seal of arms, serving nobly under the banner of the House of Arundel and as well as serving the Catholic Church, principally as benefactors of the Abbey of Glastonbury. Some of the later wealthier Brents (but not our Mary) had family connections to Lord Baltimore of the Catholic Calverts soon to become proprietors of Maryland.

If Eng. had not been wrested easily from the Pope. —

— During the long struggle over Eng torn by Papal-Protestant conflict, some of the Pearsalls like the Brents were to remain Papist, both in Eng and in the Catholic colony of Maryland. Such was London merchant Thomas Pearsall. His great-granddaughter Sarah of Flushing would marry Thomas Cornell's grandson Joshua on Long Island. But by the time this couple, both born in New York, both in ~~1678~~ 1677, our branch of the Pearsalls had become Protestant. Quaker, even.

Thomas-Pearsall by now was traveling extensively building up their marketing of tobacco. Both were now married - Robert to Ann Whitaker, and Thomas, the writers ancestor, to Mary Brent.

The first Brents of Normandy appeared with William the Conqueror in the conquest of 1066. Since then sundry members of this prestigious family had held manors, knighthood, seal of arms, serving nobly under the banner of the House of Arundel and as well as serving the Catholic Church, principally as benefactors of the Abbey of Glastonbury. Some of the later wealthier Brents (but not our Mary) had family connections to Lord Baltimore.

During the long struggle over King Lorn by Papal-Protestant conflict, some of the Pearsalls like the Brents were to remain Papist, both in Eng and in the Catholic colony of Maryland. Such was London merchant Thomas Pearsall. His great-granddaughter Sarah of Flushing would marry Thomas Cornell's grandson Joshua on Long Island. But by the time this couple was born in New York, both in 1750's, our branch of the Pearsalls had become Protestant. Quaker, even.

(61) 5/

THE PEARSALL LINEAGE:

During the long struggle over England torn by Papal-Protestant conflict, at least one my known British ancestors was to remain ~~Catho-lic~~ Papist, both in England and in the "Catholic" colony of Maryland. He was London tobacco merchant Thomas Pearsall. His great-granddaughter Sarah of Flushing, ~~N.Y.~~ would marry Thomas Cornell's grandson Joshua of Long Island. But by the time this couple was born in New York, both in 1677, our branch of the ~~family~~ Pearsalls had become Protestant. Quaker, even.

It is erroneously believed that Henry VIII's scandalous divorce from Catherine of Aragon turned England into a non-Catholic nation at once. True, this Reformation began with the reign of the Tudors — (earlier, if the ~~stubborn~~ recalcitrance of heretical English reformers is to be considered), a dynasty of absolute monarchs beginning with Henry VII.

But as early as the 14th century Oxford's professor of theology John Wyclif challenged the Church by ~~promulgating~~ propagating radical notions, i.e. recommending religious independence from the Papacy; and since Kings ~~should~~ answer only to God, they, not the Pope, should ordain priests, who probably ~~were not~~ were called as intermediaries between God and man anyhow, esp. if they were living in sin. And clerical crimes should be punished by secular, not canonical courts. So argued Wyclif.

Wyclif wrote pamphlets railing against the private confessional, and the vast ecclesiastical wealth ~~of proper~~ Church and clergy, which had accumulated by Church + clergy through the centuries through by way of Crusade mortgages, tax exemptions, bequeathments, sale of indulgences and clerical corruption. He furthermore denied the doctrine of transubstantiation, embracing rather the doctrine of predestination, and favored ~~the~~ a belief in the primitive apostolic church of the New Testament. He even went so far as to suspect that the Pope was the Beast of the Apocalypse, the Anti-Christ.

It soon became necessary for Wyclif to seek the protection of John of Gaunt, King John's bastard son, said to be a ~~scion~~ progenitor of the Cornell lineage as we ~~have already~~ earlier mentioned. Wyclif ~~was able to execute~~ completed an Eng translation of the N.T. from the Latin Vulgate before succumbing of a stroke in 1384 ~~just in a niche of time to~~ thus escape the Pope's already issued summons to Rome to answer to charges of heresy. A generation later a vindictive Church located his Wyclif's burial place, ~~only to~~ dug up his bones and flung them into an unconsecrated river. Wyclif's numerous followers were called ~~Lombards~~ LOLLARDS.

In the first quarter of the 1500's, hundreds of ~~non-conformists~~ Engl dissidents tried by their bishops suffered persecution. Many burned at the stake as ~~were~~ did Latimer and Ridley on their Oxford pyre of faggot fires.* Still, many people continued to doubt the power of ~~the~~ priests and the efficacy of the sacrament, the value of prayers said for the dead. Notable among later Eng lish reformers was Tyndale who avowed that even the plowboy would come to know the Bible, for it, not the Church, should be the sole ~~rule of~~ authority in matters of faith. Tyndale was to print 6000 copies of his N.T. (printing had been invented by Gutenberg in the 15th century), ~~and~~ smuggled ing them into England for the alleged "plowboy's edification; ~~and whoever else could read.~~ King Henry VIII forbade its circulation until his royally authorized translation could be made; this was the so-called Matthew's Bible of 1537; its translator too was burned alive, the first martyr in Catholic Queen Mary Tudor's reign.

---

*~~As~~ While Latimer shouted to his writhing companion, "We shall this day light such a candle, by God's grace, in England, as I trust shall never be put out!"

It soon became necessary to seek the protection of John of Gaunt, said to be a scion of the Cornell lineage as we have already mentioned. Wycliff was able to execute an English translation of the N.T. from the Latin Vulgate before succumbing of a stroke in 1384 just in a nick of time to escape the Pope's summons to Rome to answer to charges of heresy. A generation later a vindictive Church located his burial place, only to dig up his bones and fling them into an unconsecrated river. Wycliff's followers were called Lollards.

In the first quarter of the 1500's hundred of non-conformists tried by their bishops suffered persecution. Many burned at the stake as were Latimer and Ridley on their Oxford pyre of faggot fires. Still, people continued to doubt the power of the priest and the efficacy of the sacrament, the value of prayers for the dead. Notable among later English reformers was Tyndale who avowed that even the plowboy would come to know the Bible, for it, not the Church, should be the sole rule of faith. Tyndale was to print 6000 copies of his N.T. (printing had been invented by Gutenberg in the 15th century) and smuggled them into England for the "plowboy" and whoever else could read. King Henry VIII forbade the circulation until his royally authorized translation could be made; this was the so-called Matthew's Bible of 1537; its translator to was burned alive, the first martyr in Catholic Queen Mary Tudor's reign.

As Latimer shouted to his writhing companion, "We shall this day light such a candle, by God's grace, in England, as I trust shall never be put out!"

(64) 8

(63) 7 3

P

This Catholic Tudor, "Bloody Mary," as she came to be called by her Protestant enemies, was the sole surviving child of Henry VIII's first marriage to Catherine, daughter of Isabel and Ferdinand. To ~~Seal~~ ~~secent~~ a political alliance with Catholic Spain, the Infanta's first marriage had been arranged to ~~wife~~ wed Henry's 15 year old brother Arthur, heir apparent to the Eng throne.

As Arthur died soon after, his ~~father~~ noble sire, unwilling to allow the Sp alliance to weaken, secured Papal permission then for his 13 year old son Henry to marry the teen-aged royal widow, which ~~then~~ at that time was viewed as an incestuous marriage as defined by the Scriptures and the Pope.

As Henry VIII, this Tudor ruled the first half of the 16th century. Only Mary of Catharine's children had survived, and she was considered by power brokers to be an unsuitable heir to the ~~King's~~ TUDOR throne.

Henry VIII, sorely needed a male heir, ~~and he~~ dutifully ~~cheerfully~~ divorced Catherine for comely Anne Boleyn (who too was to present him with a daughter, the renowned Queen Elizabeth.) ~~This~~ To achieve this marriage ~~accomplish this~~ it was necessitated a break with Rome. The King took the expected excommunication in manly stride, and the Eng Reformation was well on its way. He announced himself as the absolute authority over both State and Church, and began the forcible closure of monastaries in 1536-39, ~~and~~ dividing their vast holdings as the Crown willed.

Apparently ~~the~~ some Romanist Pearsalls + Brents managed to hold on to their estates ~~and to~~ despite their Catholicism, religion, thriving during (of course) Bloody Mary's futile attempt to restore Catholicism in 1553-58 ~~as~~ when 300 martyrs went down in the ~~over~~ cause (which persecution served only to strengthen Prot resistance). Somehow, the Pearsalls + Brents survived the stern countermeasures of Elizabeth I 1558-1603 who followed + was equally determined to ~~keep~~ put Tudor Protestantism at the helm of State. Foxe, ~~was to write~~ book describing the Terror terrifying accounts of the Marian persecution in his Book of Martyrs which became a treasured volume in many Puritan households; (coincidentally, this marriage to A. Whitaker Robert Pearsall's home was one of these.) Meanwhile, Elizabeth, daughter of Anne Boleyn not became "Good Queen Bess". — Protestant, of course.

Protestantism ~~had~~ [had managed to] put down deep roots under the previous Crown — Mary's half-brother Edward, [more privileged] son of Jane Seymour, Henry's __ wife. Wife number 6, Catherine Parr, still had her head intact when Henry died in 1547. Edward VI, a child of 9, then received the Crown; his regents ~~had~~ made Eng. [even] more Protestant and in the 42 Articles of ~~1553~~ [1551] affirmed that the Bible, not the Pope, was the only authority for Christians. ¶ Then sickly Edward died young, and Catholic Mary [crowned on 15] launched out to drain Prot. veins [as she claimed her rightful throne.]

(back) 2

(65) 9
(64) 8

P

Thus we see England ~~was~~ had not only divided religiously, but, families as well. Brother Robert, Pearsall was to throw his lot in with Separatist investor and interested in the tobacco trade as were other Pilgrims. Isaac Allerton, ~~xxxxx~~(Brewster's son-in-law), ~~xxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxx~~ These ~~Pilgrims~~ who ~~were~~ blown off course in the Atlantic crossing; ~~they~~ landed unexpectedly at Plymouth Rock, a soil woefully unsuited for tobacco culture. Still the Plymouth colony managed to establish a trading relationship with the New Amsterdam colony, the Dutch where tobacco numbered among the most important commodities exported from its Manhattan port. These Dutch-English traders monopolized this pagan-weed market for years.

As a merchant investor in London, Robert Pearsall continued his economic interests in ~~Puritan~~ New Eng. enterprises; infact, the Whitakers held considerable investments here, and Ann's cousin Increase Nowell became Sec. of the Bay Colony. ~~But~~ Tho' Robert had fallen heavily into debt by 1630, ~~but~~ he was still ~~was~~ able to contribute some minor financing to Winthrop's solicitation for ~~wherewithal to outfit his~~ monies to finance the famous Fleet of Puritans.

On the other hand, Thomas Pearsall and the Catholic Brents held considerable investments in the colony of Virginia and in ~~the Chesapeake country of~~ Maryland when kinsman Lord Baltimore became proprietor there. A major shipper of tobacco ~~here~~, in the Chesapeake country, Thomas represented the Virginia leg of the Dutch-English tobacco monopoly.

So it was about one year after the celebrated Mayflower put in at Cape Cod to discharge its 101 Pilgrims to begin the Plymouth Plantation, to be built on corn not tobacco, our Thomas Pearsall, based ~~till~~ until now in London, boarded a ship in England together with his family to take up permanent residence in Va, for here in this colony ~~based~~ built on smoke was the heart of tobacco cultivation ~~expanding~~ where was doing remarkably well since John Rolfe had developed a milder variety of the weed than that produced in the Sp. West Indies.

Here in Va many a grower's hogsheads ~~waited~~ were waiting on tidewater landings ~~for~~ for export via Pearsall ships. And there were sly ways to handle the

Thus we see England was not only divided religiously, but fami-
lies as well. Brother Robert was to throw his lot in with Investor
and interested in the tobacco trade as were other Pilgrims,
Isaac Allerton, xxxxx(Brewster's son-in-law) xxxxxxxxxxxxxxxxxx
xxxxxxx who were blown off course in the Atlantic crossing; they
landed unexpectedly at Plymouth Rock, a soil woefully unsuited for
tobacco culture. Still the Plymouth colony managed to establish a
trading relationship with the New Amsterdam colony where tobacco num-
bered among the most important commodities exported from the Manhattan
port. This Dutch-English trade monopolized this market for years.

As a merchant investor in London, Robert Pearsall continued his
economic interests in English enterprises; in fact, the Whitakers in
held investments here, and Ann's cousin Increase Nowell became Sec. of
the Bay Colony. But Robert had fallen heavily into debt by 1630 but
still was able to contribute some minor financing to Winthrop's ex-
pedition for whereupon-to-outfit his famous Fleet of Puritans.

On the other hand, Thomas Pearsall and the Catholic Brents held
considerable investments in the colony of Virginia and in the Chesa-
peake country of Maryland when Kinsman Lord Baltimore became pro-
prietor there. A major shipper of tobacco here, Thomas represented
the Virginia leg of the Dutch-English tobacco monopoly.

So it was about one year after the celebrated Mayflower put in
at Cape Cod to disembark its 101 Pilgrims to begin the Plymouth plan-
tation, our Thomas Pearsall, based till now in London, boarded a ship
in England together with his family to take up permanent residence
in Va for here in this colony based on smoke was the heart of tobacco
cultivation expanding well since John Rolfe had developed a milder
variety of the weed than that produced in the Sp. West Indies.
There in Va many a grower's hogsheads waited on tidewater landings for
to export via Pearsall ships. And there were ways to handle the

P

King's customs on the product. Not ~~exactly~~ entirely legal, of course. In short, smuggling, the weed vowed, became the name of the game.

Two years before Pearsall permanently located in Va, a couple of noteworthy events took place in Jamestown. A Dutch ship brought to this landing 20 Africans as indentured servants. And more came later - to work, first, the tobacco, then the indigo, and finally the cotton. This marked the beginning of slavery in the colony.

The other incidence had to do with "help" of a different sort. Virginia's did not favor natives as wives - Pocahontas excepted, of course. Planters were prepared to pay the passages of ~~the~~ a shipload of British lovelies from England when the eagerly awaited boat docked. Each had 120 pounds of ~~the precious stuff~~ "pagan weed" to "purchase" his own wife, one of his grace & religion.

But our Thomas Pearsall ~~had~~ took his own English wife with him — Mary Brent of the prestigious British Brents of Glouscester and Glastonbury.

The Brents would be a power in Maryland, the Catholic colony so named ~~in honor of~~ by Charles I in honor of his consort, Queen Henrietta Maria, so despised by the puritans for her religion. Its charter from Chas I would provide for religious freedom. But most of the first 200 settlers arriving on the Ark and Dove, it turned out, were protestants.

During the Civil War the Pearsalls as loyalists to King Charles allowed their fleet of merchantmen to serve as privateers, & as a consequence their lost their shipping trade; ~~as Thos Sr lost his head to Cromwell~~ thereafter, the family turned to the land, not the sea, for livelihood.

But they were luckier than many of their countrymen back home, for they lost only their ships, not their heads as did their Caroline king.

King's customs on the product. Not exactly legal of course. In short, smuggling became the name of the game.

Two years before Pearsall permanently located in Va, a couple of noteworthy events took place in Jamestown. A Dutch ship brought to this landing 20 Africans as indentured servants. And more came later - to work the tobacco, then the indigo, and finally the cotton. This marked the beginning of slavery in the colony.

The other incidents had to do with "help" of a different sort. Virginia did not favor natives as wives - Pocahontas, excepted, of course. Planters were prepared to pay the passages of the shiploads of lovelies from England when the eagerly awaited boat docked. Each had 120 pounds of the precious stuff to "purchase" his own wife.

But our Thomas Pearsall had his own English wife with him — Mary Brent of the prestigious British Brents of Gloucestershire and Glastonbury.

Reference

PEPYS LONDON (as gleaned from his Diary 1660-9) from A Pepys Anthology by Robt & Linnet Latham.

his religion - lukewarm Anglic; careless about taking sacrament;called clergy Parson; one in Lon preached incontinent for husband to have sex w wife during Lent.Obs. Xmas w mince pies, turkey, beef ribs, plum-porri Opposed clergy meddling w St;fanactics predicted end of world;
Dinner - entertained at his house friends and kin; menu - fricasse of rabbit and chicken, leg of boiled mutton, 3 carps, side of lamb, roasted pieion, a dish of 4 lobsters, 3 tarts, lampry pie, dish of anchovies, good wines in 1663, Lon; drank 1st cup of tea,"China Drink 60 pasty of venison;cold pullet;
Husband - somewhat abusive to wife -striking her w bruises; and other people's children (he had none); certainly, his servants; prosperous w 3-4 bodyguards in 62.
Fashion - fashionably dressed; live found in his periwig of real hair; velvet coat;owned a yellow chariot; loved women, music, theatre;coffee-house;tavern Red Lion; "Tour", parade of coaches in Hyde Park
Neighbor was Sir Wm Penn, a Commissioner of Navy, f. of Quaker Wm Penn; sometimes loathed him, but socialized w him; drank claret w him, wife was fat, short, old Dutchwoman

KING _ he was aboard ship that went to Holl to bring back Chas II from exile. In Lon often saw & talked wing and Duke of York, James. Witnessed Chas II coronation day at West. Abbey; king robed & bare-headed; bearers bore his Sword and Crown; royal residence at Whitehall Palace; tennis played indoors. Pepys, age 16, saw Charles I beheaded at Whitehall, and likewise in Oct 1660 saw first blood shed in revenged for the blood of that King, at Charing Cross of the regicides (Sir H Vane executed 14 June, 1662;wintessed Vane's execution at the Tower - great crowd. Vane made long speeches, & sherlff had trumpets to blast so he could not be heard, long prayers (in hopes of being reprieved ?? God had given him grace & he went aboard to serve God w more freedom, recalled made a member of Long Parliament & did all for the glory of God; head cut off on block & died justifying himself. Pgs. 174-5)

NAVY - at war w Dutch. Penn had fleet to fight in line;Pepys, Penn, Charles II, Duke of York collaborated with battle strategy, policy.

MISC - holly hedges; Peter the Great in Lon ____ to learn shipbuilding; gardens; green of bowling-alleys; walks of gravel; freak shows of babons, bearded lady, (thought that baboon in 61 might be taught to speak or make signs!); gypsies common; much ta;k of Nostradamus & his prophecies; meteors, saw one flame over London in 1668, May. Fairs, w monkeys dancing on a rope;betting at cockfights;prize fights w men; Valentine Day obs 14 Feb. w gifts of green silk stockings, shoe strings, gloves

RUSSELLS

LATER 17TH CENTURY PROGENITORS 1640-1689

Others of my Br. ancestors left the Br. Isles, particularly Scotland and Wales, during the latter part of the 17th century. The backdrop for their departure came during the Civil War, and the Bloodless Revolution to follow. We do well to examine briefly this troubled period, perhaps the impetus for their migration.

Since the earlier Puritans of the Winthrop Fleet, Chas I ever becoming decidedly became more Roman Catholic in sympathy than any of his predecessors save Tudor "Bloody" Mary, and more autocratic. As absolute monarch, he dissolved Parl, then dominated by Puritans. Thru the influence of his rel. adviser Laud, he enforced high church practices on an increasingly resistant people.

When the Scots were forced to accept the Book of Common Prayer and Anglican authority in church govt rather than their own belief in Presbyterianism, they revolted. Gr. Br's 9000 parish priests were required to publicly read quarterly the govt statement, "The most high and sacred order of kings is divine right, being the ordinance of God himself, founded in the prime law of nature". Not all held to the idea of divine right of kings, least of all, the Scots.

Mid-century the now divisive realm split into warring political factions. The Royalists, or the elegant Cavaliers of the long ringlets, remained loyal to the absolute king. As the Virginia-Maryland based tobacco shippers Pearsalls and the Brents were to identify themselves with this group, they would, of course, lose their merchant fleet and fortunes even as their King would lose his head in 1649 to Puritan Parliamentarian Cromwell and the Roundheads (so called because of the Puritan cropped hair style) who rallied around him and his army of opposition; these supported Parl. and government by consent.

Even before the Civil War began, Scot rebels began challenging the autocratic Charles for he had married Catholic Henrietta Maria, and then began imposing the hated Anglicanism of the Established Church on their cherished Scottish Kirk, refusing to license its clergy. In response, both clergy and laity drew up the National Covenant, a rel statement affirming the "true religion", i.e. ~~the~~ traditional Presbyterianism ~~of Knox~~ in matters of faith and ritual. These Covenanters were forced to defend themselves, 26,000 strong against the King's army of 21,000. They stormed and took northern Eng by 1640.

But the Civil War, readily became official in 1642. [over]

The first of my known Scot or Welsh ancestors departed Eng about that time, ~~They~~ were the Russells, father Ralph and his son John of Pontipool, Monmouthshire, Wales. They may not have been strongly Puritan here in the coal ridges of their shire in South Wales but soon became so in the Mass Bay Colony where they emigrated.

Wales had been forcibly united to Eng by Henry VIII in 1535. Even long before that it had been conquered by the Romans, about the time Emperor Vespasian sent his son Titus to destroy the Holy City of Jerusalem in 79 AD. Tradition has it that Joseph of Arimathae ~~that~~ had wandered into Wales when persecuting Jews put him in a boat and set him adrift to preach his Gospel wherever he chanced to landed.

During the long Roman military occupation, soldiers built a network of roads; ~~and~~ their slaves mined valuable deposits of gold and silver for the Emperor's treasury. Rome was to leave Wales even before it abandoned Br. in the 5th century; dank moors and darker chasms, raw Atlantic winds and eerie ~~sacred~~ oak groves ~~of~~ pagan to the Druids ~~Wales~~ held small ~~attraction~~ charm for officers ~~of~~ from the sunny Mediterranean.

(over)

And 1642

And that was the year that ancestor Hugh Rowe came to America. Rowe, one of several emigrants of that surname to appear in the colonies about the same time, headed for The Bay Colony, first to stay in Weymouth for 16 years before moving on to Martha's Vineyard. Born in England about 1617, he married there about 1638/40; 3 daughters were born to them in the New World before Mrs. Rowe died.

The origin of the Rowe name is thought to be Norse, dating back to an early Viking invasion of the British Isles. The heraldic crest is said to bear the likeness of a small "roe", as the family name is frequently spelled. Or it may have derived from Rollo, a viking of Norway. Whatever. ~~(But it was a well known name by the time of William the aConqueror in 1066.)~~

During the Dark Ages, WAles' pagan rel. was replaced by Christianity as Irish hermits clad ~~in~~ oddly in skins and righteousness came to set up a Celtic rel. enclave. Churches were built beside old holy wells, and even centered in the megalithic ~~ar~~ circles of the pagan past. Still the Welsh had no allegiance to the Roman Church until the 8th century. ~~xxxxxThexNormanxxxafx1066xxxxxxxxxxxxxxxxxxxxxxxxxxxxx~~ It gloried in its own King Arthur, hero of the Round Table, and Merlin the Wizard .

When the Normans of 1066 ~~conquered~~ occupied Wales, their barons built castles on the best lands, reduced the Native population to serfdom, and imposed even more Catholicism on it. With that dynasty ending, Welsh peasants occupied rough ridges for sheep pasture, ~~planting~~ planted turnip patches beside their wee hovels thrust into stony slopes - these to be shared with livestock, all entering ~~at~~ the a common door. When the Crusades were preached, Welshmen, always loving a ~~good~~ rousing fight joined to rescue the tomb of Christ from the infidel.

Then followed a period of ~~Welsh~~ rule by Welsh princes, the last of whom was Llywelyn whose head ~~was~~ severed by ~~the~~ Eng lish victors ~~and~~ was sent to hideously decorate the Tower of Loddon as a bloody object lesson. Welsh independence ended with ~~when~~ Edw I in 1284 but the king, fortuitously was to give the title "Prince of Wales" to his heir, the title claimed by every royal male heir since. ~~And~~ Then during the long War of Roses between nobles which left the country desolate that helped to ameliorate circumstances. Wales continued to support the ~~royalty~~ legitimate Crown.

~~And~~ it generally supported the Tudors to come after, Henry VII (after all he was part Welsh and was born in Wales) thru all of his 3 grandchildren - Edward VI, Mary and Elizabeth from 1485-1603, except ~~the~~ Welsh ~~protestant~~ proud murmured mightily when Henry VIII replaced Church

Latin (which ~~few~~ none understood) with English which all understood only too well, believing that ~~tongue~~ language far inferior to the poetical mother tongue which few but themselves ~~every~~ could speak. Some Welsh at this time secretly held on to Catholicism, clinging desperately to their holy relics. Then in 1588, a Welsh bishop translated the Bible in their own tongue which any Welshman knew was the preferred language of heaven. Under Tudor rule Welsh enjoyed same pol liberties as Engmen except for the penalty for being papist. And But most Welsh gentry liked being British squires; and more ordinary Welshmen had few qualms about migrating to England or even to the British colonies.

The Russells of our family tree were of this latter group. What livelihood these pioneers did in South Wales is not known. They may have been small farmers, yeomen of the barley field and the paddock.

Earlier ~~the~~ Welsh of ~~this area~~ their environs found ~~a~~ livelihoods in supplying Bristol and other Eng. ports across the Bristol Channel with food and pelts - products of their sheep and hogs and geese; from their fields and streams and forests came rabbits, gull eggs, and salmon, and wood faggots for the ovens of Br bakers. ~~The~~ looms of the Welsh were seldom not idle; these they turned out "flannel" (from the W. word Gwlanen) to make trousers for Carribbean slaves. Both men and women knitted woolen stockings while listening to their beloved music, or while walking. Some worked the stone quarries pitting the countryside.

The Russells themselves may have been engaged in some aspect of the coal industry ~~boom~~ which began in S. Wales early in the 17th c. Or it would seem so, for both Ralph and John came to be assoc with Dartmouth's iron mills in the Plymouth colony where ~~they~~ they finally came to reside.

about 16 They left Eng's booking Civil War to ~~They came to~~ establish homes in what they may have supposed was a safer Mass Bay Col, variously at Braintree, Taunton and Dartmouth. Surely at How wrong that proved to be, for they would suffer great Indian depredation in the years to come, after Eng's Civl War had been put to rest with the victory of Oliver Cromwell as Lord Protector of the ~~new~~ Commonwealth.

for speaking Welsh in court.

While only a minority of the English population ever really supported Oliver Cromwell, his military genious and zealous Ironsides made him so successful that he came to believe his army held higher authority than Parliament. Now opposition rose even among prominent Puritan leaders.

Early in 1649 Cromwell sent Charles I to the block; his head was cut off as thousands watched and unashamedly rejoiced. The heir Charles II ~~of the Restoration period~~ fled to France with his mother Henrietta Maria. Was Rev. Thomas Hooker's doomsday prophecy from his Essex pulpit regarding ~~the providential~~ Divine destruction of England now about to come true? (OVER) → → This →

~~England's new government was the~~ Commonwealth ~~with~~ under Cromwell as Lord Protector (he truly would like to have been king), ~~who~~ did not favor the Parliament's position of complete separation of Church and State. Soon ~~the man who would like to have been king~~ he ~~he~~ likewise dissolved Parliament and set out to rule by military dictatorship.

By 1660 those sick of war and of the Cromwells (Cromwell d 1653 Mademan 1658) ~~father and son~~, wanted to restore the Stuart dynasty. Parliament recalled ~~its~~ the Bor heir from France, and proclaimed Charles II the rightful king of England. His French mother Henrietta Maria and zealous sister hoped he would restore Catholicism as well. While he flirted with the idea, he fell short although his pro-Catholic policies of the next 25 years made Protestants and Parliament a nervous lot. They should ~~worry~~ have worried.

King Charles gambling at cards and gamboling with beautiful women produced a bevy of illigetimate children (some of whom he deigned to recognize) from his dozen or so courtesans. But always his brother the Duke of York, an avowed Catholic, loomed large in the shadows of the court as his successor, and, as it turned out, ~~became so~~ was enthroned as James II. Tho' Catholic himself, Jame's daughters Mary and Anne were reared in the Protestant faith and both succeeded him as Queens. England was to be Protestant after all.

Ireland, at least, might think so. Cromwell crushed it with his formidable army. Thousands of dispossessed Irish fled to the Barbados - those who did not starve. Catholicism was outlawed.

Cromwell went on to take Edinburgh. Scots fared hardly less well; they, soon made known their preference for a Stuart restoration over this untitled "king", a despot in his own right. He even lived like royalty in Whitehall Palace. In London he allowed some Jews to build a synagogue as Puritans felt a spiritual kinship with the sons of Abraham and Moses of the Old Testament; they differed mainly on the Person and Work of Christ.

London now observed fasts; soldiers on duty saw to it. Maypoles and other frivolities were banned. Adultery was a capital offense. The female was frankly viewed as the temptress of frail flesh; only wives and mothers of the Puritan father held esteem.

Cromwell's small heart even ordered the release of Quakers from prison. By 1660 60,000 of them lived in England, for George Fox had been preaching the gospel of the Inner Light since 1647. The members of this sect were looked upon favorably for their industry and honesty. But they were a stubborn lot - disturbing the public worship of those not in their camp, like them, scorning sacraments, and war, and captial punishment and ordained clergy, alike. They ominously refused to swear allegiance to the Crown, or anyone else. Cromwell, at least, did not remove their black hats with a swift slash of the sword.

(back)

In 1662 The Clarendon Code instigated another religious persecution more severe than that once promoted by Archbishop Laud who had been executed in the tower for treason 17 years earlier, even before his king Charles I lost both his Crown and head. Upon being restored to the throne, his son Charles II was to magnanimously granted amnesty to all rebels except the 13 who signed his father's death warrant. these were hanged, drawn and quartered, and ~~N~~ numbering among this unlucky number was Sir Harry Vane, former governor of the Mass. Bay Colony, a loyal friend to his greatest American supporter, the dissident Anne Hutchinson of Boston. For emphasis, Chas. also ~~did~~ had ~~then had~~ Cromwell's corpse (a decade dead) exhumed from Westminster Abbey and also hanged.

While at first Charles seemed to lack deep religious conviction enamoured as he was with gambling and women, and Parisian fashions, he rallied himself to secretly embrace Catholicism the faith of his mother, but was advised by Protestant leaders not to reveal it. Cath- p wools were allowed to appear in private home the royal p/ to be at a modicum of ref toleration was spurred by Parliament

Nevertheless, an occasional religious toleration ~~bloomed~~ burst into bloom during the Restoration, despite Anglicans, ~~,~~ Puritans, ~~,~~ Presbyterians, ~~, and~~ Parliament's rejecting his proposal to compromise the State approved liturgy; the Book of Common Prayer triumphed as usual. But Papists and Anabaptists, ~~also~~ were to received a measure of toleration. And Quakers, eventually. Dissenters ~~growing~~ ever more numerous fled to America to new colonies. Charles even granted charters containing provisions for religious toleration to Roger William's Rhode Island, where ~~located~~ the Cronells and Briggs, had located. (Actually, Quidnick) And ~~to~~ a Quaker preacher, black hat firmly planted on his unbowed head, ~~he~~ this Crown was granted (to pay off 16,000 pounds Admiral Penn had lent to his father Charles I) ~~East Jersey and~~ and area called Penn's Woods; thus Quaker William Penn became ~~their~~ its proprietor, And good thing, for the Crown now emptied British gaols of Quakers imprisoned for refusing to ~~take State oaths and~~ swear allegiance to any King, needed a safe place of refuge.

Puritan Paul Bunyan of Pilgrim's Progress was also released at this time. He would not seek asylum in Pa as did thousands of Quakers + Welsh Baptists.

In 1665 London suffered a great pestilence after an Amsterdam ship sailed up the Thames ~~in~~ during a lull ~~druing~~ in the perennial Dtuch Wars over commercial rivalry. That year 1 out of 4 residents of London died of the plague; Diariast Pepys recorded that over 6000 died in 1 week. (over) #1

The plague mercifully ended in the 1666 fire starting in a bakery on Pudding Lane. It raged 4 days, destroying twh-thirds of the metropolis, leaving 200,000 homeless, Wren and others were commissioned to build a new London of brick and stone. While London rebuilt its destroyed structures, its morals continued to decline. Gangs flourished ~~on the streets~~ as did military homosexuality. Great crowds ~~enjoyed legal~~ lusted for public hangings as much as ancient Romans cheered ~~lethal~~ to the death sports in state arenas. St. Paul + 84 parish churches in ashes. (over) #2 died for lethal sports. The working masses earned only 1 shilling per day; 5 or 6 of a week if employed to agric. labor.

Our Welsh ancestor Samuel Forward left Great Britian at this time. A bachelor, he departed ~~however~~ from Devonshire in 1666 for a ~~the~~ better New England abroad to seek for himself a home and wife in Connecticut Plantation, ~~where~~ within 5 years of that sailing date he was admitted into the coveted "full communion" ~~with~~ of the Windsor Congregation Church of the Puritans. Whether he was of a Puritan mind in England or not is unknown to this writer, but by now 2,000 Puritan pastors had been forced from their English pulpits and livings, and ~~were even~~ being excluded from holding office in Britain. Persons of this persuasion could do ~~better by~~ worse than migrating to America now that Cromwell, ~~had died of malaria in 1653~~ began looking for our Beulah Land elsewhere. The Lord Protector, then champion was dead left his usurped positon to his son Richard who had small ~~interest~~ Interest in Cromwellian absolutism. And now that the Restoration Period had begun, ~~and~~ who knew the end result of such a royal pro-Catholic ~~Crown~~ playboy as Charles II?

#1. Tobacco proved no remedy for the flea ~~borne~~ caused scourge as popularly touted in the tobacco shops. The red cross of quarantine nailed to the doors did no good either. Streets emptied of persons of means as hackny-coaches sped them from the rats and fleas. The poor died uncounted; the Quakers died unnoticed for these protested the Eatablished Churches' tolling ~~of~~ its bells to not~~ing~~ their passing. Not even a dead Quaker wanted the Church's respect!

#2. Pepys raced to the Tower to watch its encroaching flames, and recorded the death of confused pigeons ~~falling~~ plummeting down, their wings burned. Pepys himself prepared to evacuate by boat, and readied his goods and bags of gold for ~~the move~~ removal; then together with Sir William Penn dug a garden pit to stash the wine and Parmazan ~~e~~ cheese. They and theirs escaped unscathed, but ~~was to behold~~ afterwards beheld smoke lifting from gutted cellars for 6 months longer.

The last of my Scottish ancestors known to this writer to date to have departed England during this REstoration Period and ~~him~~ that soon after the battle of Bothwell-brigg in 1679 - - - - - - was GEO. HAYES.

Perhaps it was the great persecution which Scotland had to endure now which caused George ~~Hayes~~ him to take up temporary residence with his uncle in Devonshire, England. The Hayes name has been known in the United Kingdom since the Norman conquest, and is spelled variously Hay(s), Haye(s), ~~Hais~~, HAG, HAW and HEDGE, etc.

Hay (meaning hedge, or fenced enclosure) derives from the Fr~~e~~ench fence It is said De Haya, a ~~noble~~ family of knights ?? coming to Britain with William the Conqueror. The first De Haya in Scotland, like the Biblical Nehemiah to his King Artaxexes, ~~this De Haya~~ was a 12th century British king's cupbearer. O~~u~~r much later H~~a~~ayes br~~a~~ch was cut from ~~modest~~ different cloth; ~~be~~ mostly likely, was a yeoman, ~~not an important official~~. GEO son.

Our George Hayes was a bachelor when he went to England, and ~~soon~~ as a bachelor was most curious about the great metropolis on the Thames. According to a letter, At least, his said to be placed in the hands of his son, Daniel, ~~3 years later~~, George went out of curiosity to see this great ~~metr~~ city ~~polis~~. No details are cited, but what surprises must have been in store for this Scottish youth of conservative Presbyterianism!

Even before he reached London he must have smelled it, for sewage was still ~~illegally~~ illegally of course dumped into the Thames, coal smoke and fog rolled ~~along~~ along the newly paved streets and rose to obscure the guildhouses and chapels, the hospitals and libraries. Christopher Wren was, still at work + would be for a total of 40 years on the new St. Paul's cathedral which would become the largest church in all Europe save St. Peter's in Rome. The old St. Paul's on Ludgate Hill had been Gothic in style before the fire; Charles II as royal patron of the architect allowed ~~from~~ some changes more in keeping with the Renaissance style of his beloved France.

The Crown's 15 years of political asylum in Paris, further Frenchified Charles, and consequently his court. Powdered wigs were in. Short haired Royalists wore them so as not to be scandalously linked with despised closecropped Puritans. Men wore silk stockings, and women plunging necklines. Thousands of coffee houses served Mocha to poets and playwrights, and their hangers-on. South American hot chocolate with a dash of American vanilla was more popular. Of course, everyone drank beer for the Thames was undeniably polluted. Pipe smoking was indulged, even by women.

Sports suppressed during Cromwellian days had revived with a vengeance. The circus, bowling on the green, cockfighting and bearbaiting prevailed. Cheerful music rang out in theaters, if not in the chancel. High society whirled thru Hyde Park in the coach-and-six. Pushcarts vendors hawked wares although the masses could ill afford any of them save cheap beer and barley bread. The underclass gathered in mobs to escalate the crime rate. Corruption in the court and counting house was also rampant.

London offered little hospitality to Scot Covenanters. The Anglican sword was still too near to be trusted. Young George Hayes, a-goggle over with urban worldliness, was lucky that some ship captain in port had not overpowered him with a stave and forced him to sail the seas, branded or some other distant port as a "volunteer sailor" to Bombay with a shipload of trade goods. Many a hapless youth "joined" the merchantmen in this manner.

George Hayes was to sail all right, but willingly to America in 1682 to find his place in Windsor, Connecticut, the home of the Gilletts and Phelps, the BARBERS —

all who arrived earlier + were now respectably established in husbandry, telling the wonderful farms much easier to come by than had been possible in land starved Eng. George's granddaughter would marry into the Gillett family who in 1682 when George arrived — — —

While Charles II lived out his profligate days as a religious skeptic, he died on the royal couch as a Catholic despite the so-called Popish Plot to have him assassinated earlier in order to place the Crown on the head of the real Catholic, the Duke of York. For this aborted attempt, several Jesuits and other ringleaders were executed, some proven innocent afterward. But in 1685 on his death bed, Charles rejected the last rite of the Anglican Church which he had supported for political ~~reasons~~ expediency, ~~he~~ called for a Catholic priest to give him extreme unction as he repented, apparently sincerely as ~~commoners~~ most do in the hour and article of death.

His brother the Duke of York was crowned as James II. The royal ~~His~~ purpose now was to bring England once again into the Papist fold. Was England to lose its Protestant struggle after all? But the new Crown quickly lost popular support.

By 1688 events pointed once again to another Civl War. Protestantism had barely won the first Civil War; it scarcely succeeded in the Restoration Period as well.

What now?

England had long been ~~worried~~ concerned that the Catholic prone kings would ally their nation with those of France and Spain to force the British back into the Papacy. On the Continent, the Netherlands alone was ~~to remain~~ the staunch champion of Protestantism, and Mary (daughter of James I) had married its ruler William of Orange. Both Tories and Whigs appeared to this William, an avowed Protestant as was his great-grandfather, the Prince of Orange, William the Silent, as we saw in the Magdalen Vignette story of Dutch Manhattan.

November 1688, William brought his army to dethrone James I and Catholicism. The king's ~~faltering~~ soldiers began to desert him; the Crown fled to France, never to return.

The Glorious Revolution, the "Bloodless Revolution," was over. Parliament had won, ~~again~~ once more. No English monarch ever ruled with absolute power again.

Parliament, then declared ~~and~~ the throne vacant, ~~and~~ offered it to William of Orange and his wife Mary, the Protestant daughter of James II now in exile.

As joint sovereigns, William and Mary, champions of religious toleration in the Netherlands, ruled under the ~~strict~~ limitations of the English Bill of Rights of 1689. This provided that no man was ~~a~~ above the law, that ~~taxes~~ taxes without consent was intolerable, that Englishmen could petition for redress of grievance, and could keep and bear arms; there should be free elections of Parliamentarians, freedom of speech, and no excessive fines or cruel punishments. These now-familiar rights (fortuitously added to the U.S. Constit a century later) ~~now~~ established political freedom in England. The Toleration Act of that same year went a long way to establish religious freedom as well. The air seemed freer, the population breathed easier once again.

But most of ~~the~~ my known colonial ancestors ~~were~~ had already located in America, and were seeking these very same freedoms. The struggle, here would not soon be won. Nor easily.

William III (Queen Mary had died in ~~1702~~ 1695) left his throne to Mary's sister Anne in 1702. While Anne comfortably kept England in the Protestant camp, ~~and~~ she provided a role model ~~of~~ virtue, ~~enough~~ experimental enough to ~~influence~~ change the character of her realm for the better. She did not halt, however, ~~halt~~ the pattern of emigration from English ports.

During her short reign, the last of my known Welsh ancestors departed ~~Welsh~~ British shores for Penn's new colony of Pennsylvania, for here its Quaker proprietor had established an enviable policy of religious freedom. ~~He~~ William Thomas and his wife and infant son missed by a dozen years the emigrations of 17th century Great Britian.

By 1712 the year of the Thomas' departure, Calvinism had drown

By 1712 the year of the Thomas departure, Calvinism had grown strong in Wales.

Our William Thomas left Lanwenarth, Merionethshire, Wales as a confirmed Baptist ~~as~~ for he often spoke in meetings of that sect as a youth.

Crossing the Bristol Channel to the port of Bristol and loading his goods and money aboard a ship bound for Philadelphia, he was soon to learn ~~ed~~ it had departed early without him. Outraged, he even saw its white sails disappearing in the channel as he stood on the wharf. The ~~dexter~~ disappointed but determined family obtained credit for another ~~try~~ SAIL at a later date but was never able to retrieve their considerable goods stolen by the dishonest master of the first ship which intentionally slipping its moors ~~early~~ sooner than scheduled. How many colonial bound families lost their chattel in this manner?

Thomas, his little family arrived at the city of Brotherly Love, with his little family destitute but not dispairing, for he ~~got~~ managed a fresh start in the New World as a cooper of barrel staves. His two rough hands got him through.

"Elder" ~~William~~ THOMAS as he was ~~known~~ called was to acquire much land in Pennsylvania, and a goodly number of children most of whom were pious, faithfully ~~to~~ attend their the Welsh Baptist Church their father founded in the Quaker enclave ~~of~~ Bucks County. Rev. Thomas was the only minister known to this writer to have graced my our particular family line. But his youngest son William jr. proved to be the disgrace of this decent family. He managed to get himself murdered.

The writer of this narrative is a direct descendant of this errant black sheep. More on this tragic family later in the 18th century coverage ~~of~~ this work on colonial ancestors.

LOINS

SUMMARY: Conclusion

And so these humble but worthy progenitors departed "deare England" in the 17th century. Some fled from something - the cruel Crown, Anglican persecution, an underwage ~~few~~ none could thrive on, unjust laws. Others sought something that England did not have - acres of land, religious refuge for establish my families in the faith, better opportunities. Some even felt Divinely "led", called out like the Biblical Abram, to help build a "Citty set on a hill", and residing here ~~and~~ in Boston or in its environs, became disullsioned, and obliged to find solace on their own acres on new, ~~and~~ restless frontiers.

Some ~~of these~~ were to became Puritan "Saints", some less of the kingdom of God than of England and her transplanted on the West Atlantic shore. They served their towns as constables and magistrates, and as jurors at witch trials. But some continued to fear sin and Satan (at least as much as dispossessed Indians lurking in their turpentine forests), wrestling the Devil in conscience as ~~hard~~ faithfully as they wrestled a religious oligarchy that, even forbade "silken roses on leathern shoes".

For the most part, my particular 17th century progenitors eagerly sought land rather than ~~merchantmen~~ as tobacco shipper Pearsall, or business than a fleet of sail ~~merchant houses~~ and government houses as did the Walloon family in Manhattan. In the Bay Colony, and the positions of the house of Cornell Plantations of Rhode Island and Connecticut, and over on Long Island and along the upper Hudson Valley, these ~~colonists~~ held modest holdings, or, if more successful, spread themselves ~~and sons~~ proudly over wide acres of barley and maize.

The small farmers at least were hardworking yeoman in field and paddock; ~~the Puritan ones~~ They were church identified "Saints", not of Papist cells, but more of the soil; not celebate but profific in progeny, propagating souls more freely than Scripture portions for the natives as did neighbor John Eliot. Rev. The Celebrated missionary These cultivated crops more assiduously than the souls of other men ~~or~~ did their ~~clergy~~ melancholy divines — DOMINES — Reverends Warham, Cotton, Mather, ~~They seemed more concerned~~ unnamed melancholy other divines. These simple Souls groveled less as worms in the dust, or played at tavern shuffleboard. They spent more time was spent in scrutiny of orchard & livestock, scraping infected hooves & packing the apple barrels for the winter cellar.

They came to know these divines, heard them preach and later even heard Jonathan Edward's celebrated sermon Sinners in the Hands of an Angry God; came to know their melancholy faces, as they had come to know the faces and pulse of their Gov. Winthrop of the Bay Col, of Peter Minuit who bought Manhattan with fishhooks and ~~the~~ a Huguenot conscience, and of Peter Stuyvesant who ruled it with vigorous Dutch Reformed conscience, of Thomas Hooker ~~to~~ who led Ct. into the Fundamental Orders, the foundation of the U.S. Constit; of Coddington on Aquidneck of Anne Hutchinson.

They knew dissidents Roger Williams, Lady Deborah Moody, Anne Hutchinson and her loyal supporter Mary Dyer, the only Quakeress hanged on the Boston Commons. They knew the first woman attorney in col. Am., too - Miss Margaret Brent, ~~of Maryland~~ one of the Maryland Brents of St. Mary's. They knew those first proprietors William Penn and Lord Baltimore. The Pearsalls knew John Rolfe and Pocahontas, if not in VA then in London. Other progenitors knew celebrated Indians also and less happily - Chief Massoit in Plymouth, and especially King Philip his son, as they were to greatly suffer from the bitter ~~latter~~ chieftain's tomahawk and club.

And from the loins of these pilgrims of one faith or another, from these hardy progenitors disembarking northern European homelands were to come notable, or otherwise interesting Americans, to mark their time and place in the world their forefathers had selected.

~~Just~~ From among the general passengers aboard the sail Mary and John of 1630 alone were to spring from the loins of their forefathers patriots and heroes, movers and shakers of the America yet to develop into an independent nation to take its rank among nations: - - philosopher and theologian Jonathan Edwards from Rev. John Warham who led this religious expedition as cleric; from lesser "Saints" were to come patriot Ethan Allen of Ticonderoga, Nathan Hale who regretted that he had only one life to give to his country; Pres. U.S. Grant from the Windsor town clerk of that name; inventor Alexander Graham Bell; Admiral Geo. Dewey of Manila Bay ___ to name only a few.

And of my progenitors

From aboard that same vessel, from my ancestor Johathan Gillett's loins sprang ~~from~~ one, a future abolitionist fanatic hanged for treason. Or was he a martyred hero as a dozen influential writers and thousands of blue-clad troops believed? as they marched to "John Brown's Body". For from boyhood when he had witnessed a slave beaten with a shovel, Capt. John Brown, "Old Ossawatomie Brown", had been obsessed with the idea that God had raised him up like a Gideon of the Lord, for the express purpose of destroying U.S. slavery (long after it had been abolished in England + every other civilized nation) even if it meant, cavalier jayhawking in Kansas, and in seizing the government arsenal at Harper's Ferry with his meager "army" of a score handpicked kith and kin. He was, ~~very much~~ to the end the avenging Calvinist 1859.

From Mr. William Phelps also of the Mary and John would come

The other English vessels arriving in the 17th century, —
from the Bevis with tailor Richard Austin aboard, would issue ~~and~~ Moses and Stephen Austin, leaders of the American colonization ~~still in his loins~~ in the Southwest.
the _____ of the Griswolds.

in unknown ships came Thomas Cornell and wife Rebecca Briggs - in their seed was the founder of Cornell University
in Welshman Hayes was President Rutherford B. Hayes -

aboard the Dutch ships _____ which ~~brought~~ returned to Manhattan ~~the~~ ~~back~~ somewhat chastened yellow ticketed outcast was Magdalen Dircks. She and her faithful Harmon Hendricks Rosenkrantz would be the forebears of William S. Rosecrans, U.S. General of the Civil War.

The pages to follow details these progenitors, lives and ~~hum-~~ humble ~~ble~~ stories. Their tapestry is spun from threads drawn from secular history; ~~and~~ from religious works of their divines; from church and civil records; from gravestones and from interested family historians and antiquaries.

On this geneoligical tapestry we are weaving here, we have, in developing ~~one~~ the first detached segment, already seen under what religious, political and economical circumstances these 17th century progenitors departed the homeland of their forebears; how they set sail from northern European ports to anchor on colonial shores, mostly in New England and New York, with a few ~~to~~ put in at ~~the~~ Chesapeake Bay.

Imagine the next scene as the tapestry grows: ~~The~~ Ships ~~are~~ nudging their wharves; the passengers gone to seek dwelling places on highlands above ~~the~~ harbors. That eminence serves as a watershed for running streams to the landscape stretching ever westward.

These rivers cut 3 major channels - capriciously named by this weaver - the Gillett Gap, the Cornell Channel, and the Holland-Dutch Cut. We had to arbitrarily narrow the field in this account to these 3 major lineages to fit the wall of reasonable understanding of so vast a number: (1. GILLETT, because the writer is an 11th generation descendant of Jonathan Gillet of the Mary and John of 1630, ~~with~~ through 10 consecutive generations bearing the surname Gillett (Chloe[10], Wilson[9], Freeman[8], Homer[7], Amasa[6], Joseph[5], Joseph[4], Benjamin[3], John[2], Jonathan[1]). My mother Chloe was ~~the~~ a tenth generation Gillett, daughter of a son of a son of a son for 9 previous generations. (2. CORNELL, because 7 consecutive generations (Dorcas[7], Josiah[6], William[5], Joshua[4], Joshua[3], John[2], Thomas[1]) lived to finally merge ~~in~~ with New York ~~with the~~ Coddingtons. (3. HOLLAND-DUTCH, because

a hodge-podge of 4 generations of these of various surnames merged also with ~~the~~ these same Coddingtons; My Kansas great-grandmother was a Coddington born in Michigan, as was my grandmother.

The channel banks of the Gillett Gap is woven in darkish threads ~~to~~ represent my the somber attire prescribed by stern Puritans of the Geneva Bible. Numerous small rivulets swelling this sedate river are also named in the mind of the creator; these are the known allied families streaming into the Gillett line by marriage. Many got their start in the Bay Colony under Governor Winthrop; most all of them came to ~~lived~~ in Rev. Thomas Hooker's Connecticut Plantation, largely in Hartford County at Windsor, Simsbury and Suffield. These are AUSTIN: BARBER: BARTLETT: BURR: COLLIER: DIBBLE: GRISWOLD: FORWARD: HAYES: MOORE: NEWELL: NEWTON: NORTH: PHELPS: ROWE: SANDORD: WILLCOCKSON

Imagine that

The CORNELL CHANNEL ~~will be~~ is done in shades of gray, reminscent of the chosen garb of Quakers, that known to be the faith of several consecutive generations. Quietly purling brooks meandering to this gentle major river are the following allied families - a few ~~of~~ from the Bay Colony, Rhode Island and Chesapeake, but most ~~of~~ from Quaker enclaves on Long Island in the days of Dutch governors and DEAN: HAIGHT ~~AND~~ and HOYT, HEUSTEAD: NOBLE: PEARSALL ~~AND~~ and BRENT of Chesapeake Bay and Long Island; QUIMBY: REYNOLDS: RUSSELL: THORNE.

In my mind the channel cuts of the HOLLAND-DUTCH are composed of a riotous mix of higgledy-piggedly — the blue of ~~fat~~ wide breeches with flat pockets; the green of shortened petticoats a-swirl in dance; the purple of the haus vrow's aprons stained with supper suppawn.

Those boisterous waters cutting vertical walls to plunge into noisy pools, rushing helter-skelter onward only to be imprisoned at the millrace of Harmon Hendricks ROSENKRANTZ and his High-mettled spouse, Maddalen DIRCKS daughter of a Manhattan gambler, VOLCKERTSEN. Tributaries to this vigorous Dutch Reformed stream coursing onward down the valley include the allied families of BONT of tragic Schnectady; CODDINGTON of New Jersey; VIGNE and VOLCKERTSEN of lower Manhattan; VAN DE MARK, VAN GARDEN, WYSGERT OF Kingston town in ULSTER County of the upper Hudson.

With this overview fixed in the mind's eye, we will continue onward with this narrative.of 17th and 18th century colonial progenitors come to America to make a way for themselves and, incidentally, a nation to fashion at one and the same time.

Loins (Descendants) Notes:

Griswold
Reynolds
Russell

Conclusion Notes

The Great Puritan Migration had begun!

That first year alone, 17 ships including the Winthrop Fleet, the Hopewell, Whale, William and Francis, Charles, Success and the Mayflower again - sailed from Southampton. Other unnamed ships carried upwards of 2000 from East Anglia (shires of

Some Harbor Port Books of the 1630's have disintegrated in part; thus names of ships and masters are indeed "unknown" for many of the 20,000 who eventually emigrated to New England in this Puritan migration.

But they came, all cramped in dark quarters for candles were dangerous to wooden ships with sails; wretching to hold down their rations of peas and pork; fortunate was the xxxxxx owner of a live sheep to butcher for fresh meat. They died of smallpox; many babies were born at sea. Rev. John Cotton, who sailed aboard the Griffin named his son born aboard that vessel, Seaborn.

By 1635 Bishop Laud's suspicions of Puritan colonies was making it increaslingly difficult to migrate. Still they came

Numbers among my emigrant ancestors of the 1630's were John North of Yorkshire on the Susan and Ellen in Apr. 1635; also arriving in Boston in 1635 Was Thomas Barber of Bedfordshire on the Christian as part of the Saltonstall party led by Francis Stiles; June;

and Thomas Dibble in March 1635, of Somerset, Glastonbury, perhaps on the _____ with his sister Frances.

In 1638 Robert Austin of Bishopstake with his son Anthony

probably Thomas Cornell and wife Rebecca and __ of their children from Saffron-Waldon, Essex,

The following year emigrant ancestor Mr. Edward Griswold with daughter Sarah left Kenilworth, Warwickshire; this family came with the Rev. Ephraim Huitt party from Warwick, in 1639,

What prompted them to come, and under what conditions? Their story told briefly, will

1632 - arr. Sept. Rebecca Olmstead & dcc. Uncle James; and Richard on the Lyon; where Uncle Jas was constable.

1638 - Wm Thorne of Dorsetshire (or Essex) - Lynn Ms. freeman May 2, 1638. Ck. by 1657 on L. Is. 1646 at Gravesend

1634 - Sarah, who became wife of John Reynolds of the Winthrop Fleet 1630, left Ipswich harbor on the Elizabeth.

163x - Robt Angell ase 39 + Eliz + his son Angell ase 15 + four boys of Somerset

None were clergy. Not all were Puritans, but most were for the

were granted the traditional freemen in the Col - a few regulars being

17th c migration

The stony soil and stony hearts around Boston motivated another migration within New England itself. Religious dissidents and independent thinkers here had to move out. These included Thomas Hooker, the so-called "Father of American Democracy"; Roger Williams, advocate for liberty of conscience and the founder of Rhode Island; and Anne Hutchingson virtually All gained a following from ordinary people, from unknown citizens as far as getting anmed in American History textbooks is concerned, people like the Gilletts, the Phelps, the Griworlds, the Barbers, the Cornells and a host of others.

When civil war broke out in England (164 - between the Crown's Cavaliers and Parliament's Roundhead, mostly Puritans. The latter triumphed, beheaded Charles I, and hailed Oliver Cromwell as Lord Protector" 1649-1658. Still emigration continued.?

The Protectorate came to an end finally with the restoration of the Stuart dynasty, Charles II

His brother James II succeeded him, had to flee for his life to France, whereupon his daughter Mary and her husband William of Orange, ruler of the Netherlands and champion of Protestantism there, became joint sovereigns of England in 1688. By this Glorious Revolution the 17th century struggles between the Crown and Parliament, with Parliament xxxxxxx emerging the winner.

English migration of course continued all through the conflicts of this century.

The stony soil and stony beach around Boston motivated another
migration within New England itself. Religious dissidents and in-
dependent thinkers here had to move out. These included Thomas Hooker,
the so-called "Father of American Democracy"; Roger Williams, advo-
cate for liberty of conscience and the founder of Rhode Island; and
Anne Hutchinson.

All gained a following from ordinary people, from unknown citizens
as far as settling around in American History textbooks is concerned,
people like the Gillettes, the Phelps, the Griswolds, the Barbers,
the Cornells and a host of others.

When civil war broke out in England (1641 - between the
crown's Cavaliers and Parliament's Roundhead, mostly Puritans.
The latter triumphed, beheaded Charles I, and hailed Oliver Cromwell
as Lord Protector" 1649-1658. Still emigration continued.?

The Protectorate came to an end finally with the restoration of
the Stuart dynasty, Charles II.

His brother James II succeeded him, had to flee for his life to
France, whereupon his daughter Mary and her husband William of Orange,
ruler of the Netherlands and champion of Protestantism there, became
joint sovereigns of England in 1689. By this glorious Revolution
the 17th century struggles between the Crown and Parliament, with
Parliament ranking emerging the winner.

English migration of course continued all through the conflicts
of this century.